THE COMMONWEAL

A Weekly Review of Literature, The Arts and Public Affairs

Volume XVIII | Friday, October 6, 1933 | Number 23

EDITORIAL BOARD

MICHAEL WILLIAMS, Editor
GEORGE N. SHUSTER, Managing Editor
MARY KOLARS, Assistant Editor
FREDERIC THOMPSON, Assistant Editor

JOHN F. McCORMICK, Business Manager

EDITORIAL COUNCIL

CARLTON J. H. HAYES
T. LAWRASON RIGGS
RICHARD DANA SKINNER
JAMES J. WALSH

TABLE OF CONTENTS

Justice and Charity 515
Week by Week 516
Outlook and Estimate 519
Economics and Ethics ..... John A. Ryan 521
Thérèse (*verse*) ..... Sandra Wood 523
A Ritual of Yesterday ..... Charles J. Dutton 524
Should Russia Be Recognized? Leonid I. Strakhovsky 526
Max Rheinhardt's "Faust"...George N. Shuster 529
Incomprehensible ..... Paul Bussard 530
Riddles, One, Two and Three (*verse*) Sister M. Madelevâ 531
The Play and Screen ... Richard Dana Skinner 532
Communications 533
Books ..... Van Wyck Brooks, John A. Lapp, John Gilland Brunini, Patrick J. Healy, T. C., Catherine Radziwill 536

Previous issues of THE COMMONWEAL are indexed in the *Reader's Guide* and the *Catholic Periodical Index*.

Copyright 1933, in the United States by the Calvert Publishing Corporation.

Publication office, 34 N. Crystal St., East Stroudsburg, Pa. Executive offices, Grand Central Terminal, New York, N. Y. United States: $5.00; Foreign: $6.00; Canada: $5.50. Single copies: $.10.

JUSTICE AND CHARITY

WITH more than forty bishops of the Catholic Church personally present at the National Conference of Catholic Charities in New York, and with every diocese in the country either represented or at least vitally concerned in the discussions of this great assemblage, it is not an exaggeration to say that the future history of Catholicism in the United States will be vitally affected by the outcome of the conference. What is more, it may be affirmed that the same statement applies to the future of the American nation. Catholics as individuals—something like twenty millions of men, women and children—are inseparably united with the body of the whole population; affected by all that affects their neighbors; sharing the peace and contentment of prosperous times; suffering with all others in periods such as the present depression. And the Church as an organization, although it has a life apart from and above all national or social distinctions and boundaries, is none the less a part of all national or racial institutions save only in such cases as that of Bolshevik Russia, where a vast nation is ruled by an absolute authority based upon and controlled throughout by an atheistic philosophy. The Church's place today in the United States is unquestioned. It is not merely the part taken by the President of the republic, and by leading officials of the national government, in the Conference of Catholic Charities, which proves this fact; even more is it apparent in the concord and inter-relations which exist between the social teachings of the Church and the basic principles of the American nation. More and more is it plain that multitudes of Americans who are not members of the Church, particularly the thoughtful and influential leaders of public opinion, are becoming aware of the beneficial influence of those teachings. That influence should be immensely increased and strengthened by the enlightenment supplied by the Conference of Catholic Charities.

For the conference is far more than an effort to arouse American Catholics to the enormous problem of dealing with the never-ceasing and now tremendously multiplied tasks of feeding the hungry and sheltering the homeless. It does deal with that immemorial Christian duty, of course, and a renewal of energy and the improvement of prac-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tical means for the works of temporal mercy will be felt throughout the land as a result of its deliberations. But it has a wider, a deeper, and a more momentous program. Its keynote is struck in a sentence of Cardinal Hayes's welcome to the delegates: "This conference will point the way to an era of social reconstruction in which the trials of the past may be used to build a firm defense against their recurrence." And as the motto of the whole conference, there is printed at the head of the official program these words of Pope Pius XI: "Let, then, all men of good-will stand united. Let all those who, under the pastors of the Church, wish to fight this good and peaceful fight of Christ, strive to play their part in the Christian renewal of human society, which Leo XIII inaugurated in his immortal encyclical, 'Rerum Novarum.' "

As it happens, the conference comes at a time when there are ominous signs that the policy based upon justice which President Roosevelt proclaimed upon assuming office, amid the crashing uproar of the worst days of the economic earthquake, and which lifted up the hearts of countless millions of Americans, and which ever since then he has labored prodigiously to carry into practical effect, is being boldly and powerfully attacked. William Randolph Hearst's editorial of September 24, widely advertised in other newspapers in addition to the Hearst chain of journals, is an instance of this. According to Mr. Hearst, "the NRA is not a measure of economic recovery. It is a measure of social justice, to be instituted and established after recovery has been assured and prosperity attained." A virulent critic of the Roosevelt program who writes (and most ably) over the signature, "Heptisax," in the New York *Herald Tribune,* in which exponent of hard-and-fast "orthodox" economics his lucubrations are given special prominence, outdoes Mr. Hearst. The latter does give the NRA a patronizing, if rather contemptuous, compliment. It is "a measure of social justice," all very well in its way, but not to be bothered about at present. "Heptisax" quotes approvingly the bitter characterization of the NRA made by Dr. Virgil Jordan, in an address to the American Trade Association, as "the stabilization of poverty." Then he proceeds to one of the most drastic outbursts against the NRA which so far has been published, although it probably represents accurately enough the unprinted comments of many exponents of that system of merciless "rugged individualism" which having wrecked society is still grimly determined to resume its oligarchical control after the further wrecking of the Roosevelt program. After doing his best, or his worst, to identify that program with Russian Bolshevism, and attempting to prove that President Roosevelt is merely a tool in the Bolshevistic hands of America's unionized labor, "Heptisax" sums up his case against the NRA, which is the case of the type of capitalism which disdains social justice, and would relegate charity strictly to the function of caring for as many of the victims of laissez-faire as they are able to handle (of course, at best, a mere fraction of the mass of victims) as follows:

"It is designed to perpetuate that thoroughly unhealthy condition of overemployment which the census figures reveal and which the much-maligned depression was liquidating—wrecking useless enterprises, driving the resourceful back from the cities to the land and the women back to their homes, pauperizing the useless, lowering the birth rate in the slums and subjecting every dollar hunter's wares to an acid test of their true economic worth. The depression has worked injustices and cruelties, but the time is not far off when we shall welcome it back as nature's own specific for what ails us and as a far more wholesome, though bitterer, remedy than the demoralizing narcotics that William Green and the NRA would now pump into our system."

It is against such a philosophy of the jungle as this, that the National Conference of Catholic Charities throws all its influence. Its spokesmen point out again and again that the depression itself is a result of the lack of charity and justice in the system of economics which has crashed, and which must not be restored. Against those who argue that what are called the purely practical problems must precede any consideration of human rights, of morality, of ethics, Catholic leadership proclaims that social justice must be considered immediately and foremost; and that recovery should be drawn forward in the wake of such a program. Thus the issue is joined. Justice is allied with charity, against materialism and greed. American Catholicism has spoken through its pastors and its leaders. Its voice will be heeded not only by its own followers, but by all men and women of good-will who put man above dollars, justice above the expediency of greed.

WEEK BY WEEK

Geneva Again

"EVEN more strenuously than yesterday the disarmament talks continue today," begins the news report on the current Geneva conference and while we, in common we believe with many other plain citizens here and abroad, feel a certain exasperation at the endless talking at conferences on disarmament, we console ourselves with the thought that talking is better than shooting. Possibly it is like the annoying persistence of a peanut wagon whistle: it lets off steam and keeps the machine from exploding. Wiseacres who lay down the rights of things from a club chair or at their own dinner tables, can produce plans for disarmament with the ease

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

with which a prestidigitator produces bunnies from a hat. At Geneva things are different, there is a babble of tongues and not two opposing teams but a dozen opposing teams of skilled negotiators. An eight-year plan is being very tentatively considered which would combine French and British ideology on disarmament. For four years the parties to this plan would standardize their armaments and periods of training for military service, and for another four years would conform to some supervised ratio of armaments and army manpower yet to be worked out. This would allow for the French plea for supervision of armaments and would satisfy the British criticism that supervision would be meaningless unless there was some basis for a comparison of the value of various units of armament and methods of training. There is further being considered the not new formula that arms be divided into two categories, the offensive and the defensive, and that the offensive gradually be eliminated. Theoretically this seems easy; but practically it is full of knotty particularities. So we must bear patiently with the conferees at Geneva and their strenuous talk and as individuals exert our influence in every way we can for the great spiritual principle of good-will among men, the real basis of peace.

Another Government

CHANCELLOR DOLLFUSS'S projected Fascism for Austria adds another country to the long list of those that have found it necessary to concentrate government in the hands of a few strong men who shall not only determine but also direct what is for the general good. True, he has preserved a semblance of parliamentary rule with an upper and lower chamber of elected officials, but over both of these will be a Council of State of twenty members appointed by the Chancellor. The elective bodies may propose but the Council will dispose. The age of voters has been raised to twenty-four, and fathers of families and citizens who have been in the same employ for ten years, it has been indicated, will be given a double vote. Thus will stability and a constructive interest in the destinies of the country be sought. The Chancellor has also suggested that he will seek to promulgate the suggestions for social economic order embodied in the encyclical of the Holy Father on the subject. Meanwhile the incidents of childish aggravations indulged in by the German Nazis have abated and it is said that Berlin appreciates that she has much to lose by them and much to gain by more conciliatory methods, as the strong tie of a common Germanic blood would under normal circumstances incline Austrians to a fellow feeling for their northern neighbors. Little Austria, like little Cuba, is struggling under a colossal burden of debt, and debt which might be described as being largely absentee owned. If she can save herself the expense of politics run wild and the uncertainties and the upsets to normal life of continual political turmoil, she will certainly have made a sober first step toward better times for her citizens.

Catholic Vienna

GERMAN Catholics meet annually, as is known, for a Katholikentag, which is both a religious festival and a forum for the discussion of problems. When it was decided last year to make Vienna the scene of the 1933 gathering, no one foresaw the changes of a social and political character which would all but bring Austria and Germany to blows. As things are now the Katholikentag has been a congress of Catholics resident in the former Austro-Hungarian Empire. Two colorful remembrances stirred the popular imagination: the anniversary of the liberation of Vienna from the Turks (an event which has been widely observed in other ways this year) and the fifth centenary of the completion of the tower of St. Stephen. It would be difficult to tell which means more to the Viennese. His city would be unthinkable without the tower, which in its magnificent perfection has looked down upon so much history; but it is likewise not to be conceived of, excepting against the background of the Turkish wars, which seem to have evoked more heroes than have since been dreamed of. Yet if these things afford the public opportunity to feast, this Katholikentag was much in addition. Vienna is fortunate in having a cardinal archbishop who is among the great orators of his time, and a scholarly Catholic leadership not nearly conscious enough of its own worth. There was wrestling with great problems, some among which cry out for earnest discussion everywhere. For example: what really is the relation which exists between the Church and the nation? Is the Catholic idea fundamentally opposed to the recognition of national boundaries having more than a political significance, or is the Church a symphony of nations each of which has a definite spiritual contribution to make? We ourselves, in the United States, might proceed to debate such matters again. They occupied the thought of Spalding and Brownson, and they may be vastly more than theoretical.

Codes for Housewives

A LADY—what the French of the Revolution would have called a citizeness—has just sent in to the NRA headquarters a suggested housewives' code. It will doubtless be made the theme of sportive comment here and there; but not by us. We do not enter into its particular details—the number of hours that ought to make a housewife's day, the number of nights out she may justly claim, the portion of

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the family income which should be diverted to her own personal purposes. To us her demands seem moderate and fair—subject, of course, to the profound truism that woman's work can never be done—though we are willing that they should be discussed. What we do approve of is the idea of anything that will make housewifery enter the positive consciousness of humanity. The background, the condition, of practically all normal living, it nevertheless labors under this unique disability, that it is never noticed unless it goes wrong. The "art" of home-making may be praised, but the ceaseless, concrete labor of home-making in any real home, privileged or poor—the stairs and cleaning and airing, the directing and balancing of tasks that are endless, the flowers on the table and moth-balls in the woolens and rubbers on the children and vitamins in the food, the rushing down to secure bargains, and rushing to get sonny's lunch, the whole stupendously varied endeavor by which life is ordered and wholesome and gracious, and civilized habits are taught and ends are made to meet—all of this is unrealized by those whose jobs out in the world consist in doing a specific thing for a specific wage. The housewife's work can never be done; but if the blue eagle can get it appreciated *as* work by talking about it, we say, "Let the eagle scream."

Ring Lardner

WITH the death of Ring Lardner, one of the really important figures in our contemporary literature passes. The formula for producing artists has never been known, and hence it is meaningless to speak of this or that environment or influence as favorable or unfavorable. But certainly, that an art so authentic and original and sure as Lardner's would bloom out of the arid soil of his particular experience could never have been predicted. His schooling stopped short of college, and the career that began with gas-house clerking and small-time reporting in his native Michigan, and widened into sports writing and travel with the Big Leagues, was not marked by the ease or leisure in which the creative writer usually makes his own cultural contacts and finds himself. Yet in the stress and jostle of a baseball writer's job, and with the almost excessively unintellectual and formless material it gave him, Lardner developed a form and selectiveness, an acuteness of observation and a sardonic humor, that put him in the first rank. Later he broadened his field. He has been justly praised as the chief manipulator of the idiom of the American lowbrow; "Lardner's Ringlish" is known through the world. But what gave his work substance and made him truly an artist was his power to see and suggest more than he recorded; beneath the uncanny ear for lingo was a profound and never-resting interest in character. His range was large, extending from the shrewd hilarity of the "You Know Me, Al" letters, his first big success, to the brilliant idiocy of such spoofing as "I Gaspiri," in one direction, and to the bitter penetration of such stories as "The Love Nest" and "Hair-Cut" in the other. Like Mark Twain, he amused everyone, and yet was often anything but amused. Something in him unsatisfied by mere life made him at times savagely rend it.

What's in a Name?

IN BOATING, place names are among the minor interests. Place names with color and tradition may exist back-country, but they have on the land largely been obliterated by the multiplicity of things there. In boating there are long stretches of barrenness. The water and the unbroken bowl of the sky, for all their changing tints, the rufflings of the storms and the passage of clouds, have a sparseness of detail. A boatman, therefore, in his approach to the land, is apt to endow small features with peculiar and to him flavorous appellations. We recall reflecting on these things when cruising some years ago in waters off North Carolina. On a small eden of an island we were interested by the names, Kill Devil Landing and Nag's Neck. The first had arisen during colonial days when sailing ships used to be able to approach near enough to land to throw one end of a plank ashore there. It was a semi-wilderness and goods would be left in dumps until settlers could come with their ox-carts and wagons to get their merchandise ordered probably a year previous to its delivery. A trustworthy old darky armed with a musket was left at night to guard the goods. One black midnight his gun was heard to go off and he returned to the nearest house with a wild tale of a "debble." On the following morning some of the goods were gone. The marks of hoofs were noticed in the sandy earth and some deep scratches.

THE APPARITION did not return for a long time during which extra vigilance was kept for it. Some time later, however, when the old darky was alone again, his gun went off in the night and he appeared at the house shouting, "Kill devil, kill devil." He had with him a white horse with a crude face and gear on it for the purpose of frightening the guard. Attached to the horse was a rope with a grappling hook on the end of it. This ingenious method of depredation was accredited to the "Jersey pirates." For some reason or other there is the legend in that part of the country that in old times "Jersey pirates" were the worst rogues around. So Nag's Neck offered some sort of a retaliation. It was a spit of grass-grown land that was only a couple of feet above water at high tide. The trick was to tie a lantern to a nag's neck and turn the animal loose on the spit to graze. "Jer-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sey pirates" cruising homeward at night seeing the light bobbing up and down would mistake it for a ship's light bobbing up and down on the water, and steer a course not allowing for the spit of land. When their boat went aground, the Carolina gentlemen swarmed aboard and took what they could. Likely or not, these are the incidents given to account for these place names. On a more recent cruise, in a large rowboat with a small engine in it, on waters of Long Island Sound, we wondered what imaginings or events had given rise to such names as Point No Point, Nells Island, The Little Cows, Sprite, Ram, Manresa and Copp islands, Scotch Caps, Old Hen and Cuban Ledge, to mention only a few.

Gotham's Gardens

IN PLEASING contrast to the perennial stories about slum children who do not know what grass is and refuse to accept the cow as the source of the fluid they have always seen coming out of a bottle, are the yearly achievements of New York's agriculturists of the lower East Side. The Park Department and the Educational Alliance combine to assign these children plots for competitive vegetable-growing, as well as for observation planting, and to supervise the cultivation and harvesting of the results. Prizes are given, some botany is learned, some stew-pots are enriched by vitamins in the fresh and succulent form of hand-picked vegetables, and a perfectly elegant time is had by all. This year's plots (seventy-five gardens, each four by six) yielded, it is reported, a mixed bounty of beets, carrots, corn, chard and kohlrabi, every prong, ear and frond of which was carted home to some cultivator's table. These farmers are less exotic than those other New Yorkers who have been boasting, in correspondence columns, of the luscious figs grown in their own backyards. But they would be more comforting to have on your side in a pinch—not to speak of their claims being more credible.

OUTLOOK AND ESTIMATE

HARDLY to be exaggerated is the interest with which the world follows President Roosevelt's search for new and better economic principles. For Europe in particular the outcome of his experiments is heavy with fate, especially because, all talk to the contrary notwithstanding, the various smaller nations of the Continent realize full well that a return of well-being must depend upon the reawakening of international demand for goods which Old World craftsmen alone can at present produce. No doubt American leadership during the coming decade will not be the sine qua non it manifestly was after the war. The "great chance" was muffed, through incompetence and riotous waste. Just as the wealth of the United States has dwindled more than anyone could have expected, so also has the authority of what was called Americanism lost its meaning. Yet with each day it becomes clearer that the center of human society really has been transferred across the water.

The European is critical of Mr. Roosevelt's program. It is fairly easy to demonstrate that the so-called inflationary methods (which seem to have amounted, in essence, to a premium on exports from the United States) have failed to produce tangible results. They may, one reads, have bettered temporarily the prices paid for agricultural produce, but even this rise will not prove to have been genuinely beneficial unless an increase of purchasing power everywhere is somehow effected. Likewise the whole structure of the National Industrial Recovery Act is obviously weakened by the circumstance that the units supporting it were not naturally present but have been, as it were, constructed theoretically. The better European journals (e.g., the Frankfurter *Zeitung* or the London *Economist*) have much to say about the lack of preparation for any concerted action on the part of capitalists or labor unions.

But the European sees something which fills him with astonishment and hope—something which is probably not fully appreciated in the United States. This is the extraordinary freedom with which experiments can be undertaken. America is rich and stable enough to permit the making of tests which may fail! Never before, in all likelihood, was the principle of liberty more completely demonstrated. Mr. Roosevelt and his advisers can try proposed "remedies" without knowing in advance whether they will actually work. They can do so at a real political risk but with the certainty that failure will not damage beyond repair the social and financial structure of the nation. Again and again European commentators point to this phenomenon with unrestrained admiration.

For them life is by no means so simple. Even the strongest continental peoples operate on very small margins. Despite all the gold piled up in the vaults of Paris, economic difficulties of a relatively mild sort evoke in France strikes and other events having deep ideological implications. The German government of 1933, endowed with political power sufficient to carry out almost any decision, of necessity hesitates to carry out a single one of the numerous theoretical changes proposed as recently as last year. The industrial and financial leadership of the Hitler régime is, indeed, astonishingly conservative, not because of intent but simply because experimentation of any sort is too dangerous. Of this truth the financial operations more or less under the control of Dr. Schacht afford the best illustration. The difficulties involved in keeping the mark alive are so great that eight different kinds of currency are in use, each gov-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

erned by regulations of an intricate character. Hardly even the average banker has mastered the problem, which the great masses of the public find incomprehensible. All this was done in order to maintain, at all costs, the gold standard and so to avoid inflation with the psychological consequences. Never before has a banking system struggled so hard as has the Reichsbank and its affiliates to ward off a decline in the value of currency. And while the protagonists in this conflict have not been able to keep the use of government credit down as much as they should have liked, their influence is revealed in the orders issued again and again from on high against interference in commerce and industry.

The situation throughout Europe is similar. It has become clear that loss of faith in the principles of parliamentary Marxism makes imperative far-reaching reforms in the ordering of society, if that is not to follow a natural bent toward some kind of Communism. But how can such reforms be carried out? In Austria Chancellor Dollfuss recently declared that his government planned to initiate a social order based on the encyclical, "Quadragesimo Anno." But the manner in which this is to be done remains far from clear. The little republic is so beset with restrictions and methods inherited from the past that its freedom to act is perilously limited. Spain also is a striking example of how the promises held out by a relatively Socialistic movement meet defeat on the plains of reality. Possibly the current drift toward Fascism, supported even by persons who do not favor concrete existing forms of Fascism, is to be explained primarily by the fact that the exceedingly small terrain upon which operations are at all possible requires more highly centralized leadership than has hitherto seemed desirable.

We may be certain that if America succeeds in working its way out of the slough and in remedying the mistakes of the past to an extent which, granted intelligent leadership, will once again permit reasonable prosperity, the world as a whole will gladly fall in line. More generally speaking, the task seems to be discovering how much of the capitalistic experience of recent generations can be utilized. It is obvious that not everything summarized under the term "capitalism" can be wrong. The system worked too well, experience with it uncovered too many facts, to make complete repudiation of it possible. The problem is simply one of incorporating what is good in capitalism—which has been a kind of natural science of economics, devoid of deep concern with ethical principle—in an order adequate for the future, which simply must heed moral values. We think that recognition of this truth was one of the chief characteristics of "Quadragesimo Anno." Just as the Christian philosopher gratefully acknowledges the light thrown by biology upon the nature of man, so also the Christian sociologist joyfully employs all knowledge acquired by the economic science of capitalism.

Now among all the teachings of capitalism none is clearer than this: cycles of prosperity and depression are inevitable. A cycle of prosperity is caused fundamentally by an expansion of credit, i.e., of money put to use in one form or another; and it would, of course, be ridiculous to try to halt this expansion by placing harness round the neck of all private initiative. Every such cycle, however, tends to reach a point where credit exceeds the real accumulation of income and credit, thus becoming purely speculative. At this moment a movement of contraction sets in, usually struggled against the harder if the foregoing expansion has been more unjustified. But just as a cycle of prosperity ought not to be interfered with, so also a cycle of depression cannot be fought off with some kind of economic aspirin when one is in it. Society must accept it as the inevitable systole of the diastole preceding. The sole possibility is to prepare during good years for the lean ones to follow.

It is this possibility which exacts of modern society some form of social-ism. Perhaps we ought to popularize the word as hyphenated in order to distinguish it from class-struggle theories which have no place in any right sociology. It means the adoption of measures calculated so to regulate business cycles as to distribute the productive energy of good years. Such measures are numerous, extending all the way from the credit and fiscal policy of banks and governments to just wage and price scales. For example, all sound economists are now agreed that one of the elementary rôles must be the imposition during good years of taxes sufficient not merely to cover expenditures but also to pay for public works projects during the inevitable lean years. Paying for such things in hard times may be necessary when provision was not made beforehand, but beyond question such indebtedness prolongs a depression.

Now the adoption and supervision of such measures cannot be the affair of private business or of groups. It will either be the work of society as a whole, or it will not be done at all. Therefore one must properly speak of it—that is, of the whole complex of efforts calculated to equalize business cycles—as the social-ism of the future. We who witness the tremendous power of the United States, we who have evidence of its youth and its destiny as major heritor of Western civilization, must hope that out of the troubled past and the experimental present there will come the right formula for decades still to be. If that hope can be realized, on the basis of real moral conviction, much that seems desperately chaotic and bizarre in the world order of the present will almost automatically right itself.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ECONOMICS AND ETHICS[1]

By JOHN A. RYAN

I. INTRODUCTION

ONLY within the past few years has the dominant business opinion in the United States begun to admit that economics is subject to ethics. The majority of American business men acknowledged, indeed, that cheating and deception were morally wrong, but did not pass the same judgment upon low wages, exorbitant prices or monopolistic extortion. The latter practices they regarded as exempt from the precepts of morality.

This extraordinary attitude was due to three principal factors: the teaching of the economists, the attitude of the most influential Protestant churches and the inactivity of legislators. During the greater part of the nineteenth century the orthodox economists taught, either explicitly or implicitly, that every free contract was also a fair contract. Hence market wages, no matter how low, and market prices, no matter how high, were always in accord with justice. The three greatest Protestant groups, namely, the Lutheran, the Anglicans and the various branches of Calvinism, had for two centuries neglected to apply the moral law to industrial relations. The official leaders of these groups looked upon buying and selling, hiring and discharging, borrowing and lending as outside the proper scope of their teaching and preaching. They held economics to be as remote from their proper province as chemistry or physics. The same attitude was implicit in the failure of legislators to restrain the immoral excesses of individualism and competition. Under these conditions a business ethics easily developed and became dominant which acknowledged no subjection to the ethics of Christianity.

A formal defense of the proposition that economic activities have an ethical aspect is, happily, no longer necessary. Economic transactions are a part of human conduct and all of human conduct is either morally right or morally wrong. This is the verdict of natural morality and natural reason. Revealed religion teaches the same principle. Faith alone is not sufficient for salvation. We save our souls by doing as well as by believing, by conduct as well as by faith. As Pope Pius XI expresses it, social and economic questions fall under the authority of the Church "in so far as they refer to moral issues." Since the beginning of the present century all the important Protestant and Jewish denominations have explicitly recognized the ethical aspect of economic activities, and have endeavored to apply the rules of morality to current economic practices and institutions.

Nevertheless, it is one thing to hold that economics is subject to ethics in general, and quite another thing to apply ethical principles to particular economic practices. In many situations the latter task is exceedingly difficult. This evening I shall attempt to perform it in relation to the three subjects which are of greatest importance in the endeavor to bring about national industrial recovery. I refer to interest, wages and labor unions.

II. THE JUST RATE OF INTEREST

The underlying theory of the National Industrial Recovery Act is that the purchasing power of labor must be increased in order that the industrial product may be sold, the industrial machine kept going and unemployment ended. Increased purchasing power for labor means higher wages and a larger share of the national product. If the share of labor is increased, the share of capital must be decreased. This is a mathematical certainty. Moreover, the increase in the volume of wages which is necessary to attain the ends of the National Industrial Recovery Act will have to be greater than the equivalent of the 7 percent rise in industrial efficiency which is estimated to have taken place since 1929. In order to bring about full industrial operations and full employment, the share going to labor will have to be further increased through higher wage rates at the expense of the returns to capital. Unless this takes place, the NRA program will be defeated by excessively high prices and excessive expansion of capital equipment.

As a matter of fact, the greater part of industrial and commercial investments have probably not averaged more than 3 percent over the past fifty years, owing to losses of both interest and principal during depressions. The assumption that 6 percent, or more, is actually received over a long term of years, is simply a delusion.

Nevertheless, it is certain that capital will not quickly, nor gracefully, reconcile itself to a notable reduction in the rate of interest. The owners of capital have been badly educated by court decisions and the practices of corporations. To public utilities the courts have, for several years, awarded what is called "a fair return" not only on the amount of money invested, but on the considerably higher figure which represented the cost of reproduction, and "the fair return" has sometimes been fixed by the courts at 8 percent, never at less than 6 percent. Stock watering and various other

[1] An address by Right Reverend Monsignor John A. Ryan before the National Conference of Catholic Charities, New York, October 2.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

devices of monopoly have enabled billions of dollars of capital to obtain considerably more than 6 percent. As a consequence of this perverse education, the owners of capital have been persuaded, or have persuaded themselves, that they have a vested right to at least 6 percent, and to as much more that they can obtain. Therefore, we shall have to rely upon public opinion, competition and, perhaps, governmental price fixing to induce capital to accept those moderate rates of interest which are essential to industrial recovery, and which are, in the long run, most advantageous to capital itself.

To Catholics, the ethical aspect of this situation is simple and definite. In his encyclical, "Quadragesimo Anno," the Holy Father declares that both labor and capital are entitled to a portion of the industrial product. Each should receive its "just share." What is the just share of capital? The Pope's answer is not stated in terms of percentage, nor in any other mathematical formula. The just share of capital, as well as of labor, he says, is that which is in harmony with the common good and social justice. According to this rule, if the common good requires interest to be reduced to 2 percent, then 2 percent will be the just rate. We should all be grateful to the Holy Father for having authoritatively laid down this simple, reasonable and economically sound rule concerning the just share of capital. It provides not only a principle of justice, but a measure of rational expediency.

This principle of the common good has many implications for the industrial recovery movement. I shall call attention to only one. As stated above, the central endeavor of the NRA program is to provide purchasing power to those who need it most, and to those who will most quickly convert it into actual purchases and, therefore, into increased business activity and increased employment. Higher wages will necessarily bring about higher costs of production. This will mean some increase in prices, but not necessarily such a high level of prices as would defeat the NRA program. Prices will not rise to that destructive height unless business men insist on getting what they regard as normal profits and normal interest. In the present emergency, therefore, the common good requires capital to be satisfied with considerably less than 6 percent, and business men to be content with reasonable living profits. Putting the matter in very practical terms, I do not hesitate to say that until the success of the recovery movement is assured, every business man, whether he be manufacturer, merchant, trader or contractor, should be content with that amount of returns, whether in terms of profit or interest, which will enable him and his family to enjoy a decent living. In the present situation this seems to me to be a clear demand of social justice.

III. JUST WAGES

Here again, business men have received a perverse education from our courts of justice. In declaring the Minimum Wage Law of the District of Columbia unconstitutional a little more than ten years ago, the Supreme Court of the United States laid down an extraordinary ethical proposition. Like all other minimum wage statutes, that of the District of Columbia had forbidden employers to pay wages inadequate to decent living. When the Supreme Court came to pass on the constitutionality of the law, it declared that the cost of living of the worker was an "extraneous circumstance." According to the court, the cost of living has nothing to do with the determination of reasonable wages. Observe that the court was deciding the case on the basis of an ethical principle which it read into the Constitution. Unfortunately, this ethical principle was false. It had been explicitly rejected more than thirty years previously by Pope Leo XIII. In his encyclical, "Rerum Novarum," he declared that there was a dictate of nature, that is, a principle of the natural moral law, which required that the remuneration of the laborer should be at least sufficient to maintain him decently. That was precisely the standard of wages provided for in the Minimum Wage Law of the District of Columbia, but it was construed by the Supreme Court as contrary to the Constitution. What the court called an "extraneous circumstance" in wage fixing, Pope Leo XIII set up as the essential measure of minimum justice.

In deciding this case, the Supreme Court put forth another ethical principle. It declared that a relation of "moral equivalence" should exist between work and pay, but it failed to provide or even suggest any means by which this equivalence could be determined. Obviously, no such means exists. No direct comparison is possible between such disparate objects as work and wages. One might as well try to determine whether a certain amount of light is the equivalent of a certain amount of water. The court seems to have been confused by the elementary requirement of justice that in an onerous contract the things exchanged should somehow be mutually equal, that one should somehow be the equivalent of the other. Pope Leo XIII and Pope Pius XI recognized this general principle, but they were too intelligent, as well as too humane, to attempt to set up an equivalence between such incommensurable things as work and wages. They proclaimed, in effect, that the equivalence should be between wages and a decent livelihood. According to Pope Pius XI, this means that the wage should provide the worker with "ample sufficiency." This phrase he defined as sufficiency for the support of the worker and his family, for their economic security, both in the present and in the future, and for the acquisition of a moderate amount of property.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

This is the minimum of wage justice. It is considerably above the minimum rates inserted in any of the NRA codes that have been adopted. However, adequate rates are, no doubt, impracticable at the present stage of the recovery program. Nevertheless it is a very great gain for social justice, that the principle of a minimum wage should have found recognition in the National Industrial Recovery Act, and that a sustained and honest effort will be made to impose the rates which have been established. Some of us who have, for more than a quarter of a century, advocated minimum wage legislation, are not yet fully recovered from the pleasant shock of finding the dream come true. Our hats are still off to the genuinely great man who has translated the dream into reality—Franklin D. Roosevelt.

The "ample sufficiency" demanded by the Holy Father is not and has never been obtained by more than a small minority of the workers of the United States. If it were universally established, the wage earners would be in a position to supply all the purchasing power necessary to keep our industries going at a reasonable rate of operation. Here, as in the case of interest, social justice is identical with the common good and rational expediency.

IV. LABOR UNIONS

The necessity of organization to enable labor to secure adequate conditions of employment is fully established by our experience with the capitalist system. Therefore, the right to organize is a natural right, a necessary implication of the moral law. A further implication is that the workers have a right to maintain whatever form of organization is best adapted to secure just working conditions. As Pope Leo XIII put it: "We may lay it down as a general and perpetual law, that workmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at; that is to say, for helping each individual member to better his condition to the utmost in body, mind and property." In these United States, experience has abundantly proved that the only kind of associations complying with the rule laid down by Pope Leo are the regular national unions, organized and maintained by the workers themselves, independently of any assistance, benevolent or non-benevolent, provided by their employers. We do not expect non-Catholic employers to permit unions of this kind, merely because the Pope implicitly demands them, but we do say to Catholic employers that when they deny the full liberty of labor organization, they are disregarding the prescription of the Supreme Head of their Church. Moreover, Pius XI has quoted and reaffirmed Leo's declaration, and added a denunciation of those rulers who were hostile to labor organization, and those Catholics who looked upon unions with suspicion.

Happily, this great ethical principle of full liberty to organize is explicitly and adequately embodied in the National Industrial Recovery Act. This is a gain which is second only to that implied in the minimum wage provisions of the statute. Happily too, this legislative sanction of the right to organize is receiving full protection at the hands of the National Recovery Administration. It is true that we have witnessed some reprehensible attempts to nullify these provisions of the act by reservations, interpretations and other dishonest devices. Nevertheless, we should try to exercise charity and tolerance toward those heads of great corporations who have descended to this injustice and trickery. We should bear in mind that their minds and hearts have been corrupted by a long tradition of immoral business practices, unlimited economic domination, unjust legislative favoritism and ethically unsound decisions by the courts. (See Adair *versus* United States, Coppage *versus* Kansas and The Hitchman Coal Company *versus* John Mitchell *et al.*)

V. CONCLUSION

The changes which are taking place in our industrial system under the administration of the National Industrial Recovery Act, have frequently been called revolutionary, or referred to as a second industrial revolution. There is no exaggeration in this language. However, the majority of persons who use it are thinking only of the physical elements, of the revolutionary changes in the industrial organization. Even more important, it seems to me, is the revolution in industrial ethics. To the aims of the recovery program, President Roosevelt has more than once applied the phrase, "social justice." The National Industrial Recovery Act and its administration are already familiarizing men's minds with the new ethical concepts. They are teaching men in a practical fashion that economics is subject to ethics, that industrial activities are governed by the moral law.

Thérèse

Immortal Saint, the "Story of a Soul"
Stabs at my heart and pierces with regret:
Where is my fire and flint? My self-control?
Thou wert a lamb, but still thine eyes were wet
For thy small faults. Thy heart was open wide
To every spark divine and overflowed
With love for God and all that shall abide.
No wonder that no dark could blind the road
From thy keen eye! But I must stumble down
Where thou didst run with lightning feet and sure.
Alas, my feet may never reach the town
Where God will gather in His humble poor!
O Shepherdess of Carmel, do not weep,
But help the Child to find His wayward sheep!

SANDRA WOOD.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A RITUAL OF YESTERDAY

By CHARLES J. DUTTON

This descriptive article by the author of the widely read biography of Father Damien and Brother Joseph, "The Samaritans of Molokai," is the preface omitted from the book for various reasons. Based upon researches by the author, it portrays the dawning of the Christian principle of care and charity for the suffering, even those most loathesome, in a world slowly recovering from the hardness of paganism when pride of strength and contempt for the weak were the ruling principles.—The Editors.

VEILED by swirling fog, the monastery walls sprawl their irregular outline down the slope of a swelling hillside, to end at the curving banks of the river. Here the valley becomes a plain, a place of low swampy marshes, crisscrossed by countless little brooks, whose banks are tangled thickets of shrubbery. The thick, heavy mist is almost a rain, in which the damp sickly odor of decaying vegetable matter mingles with a faint salty hint of the sea. Like a white clinging blanket, its embrace encircles and blots out all objects.

Half the year, fog swirls and clusters around the buildings of the monastery. When the monks first came into England, they had been told by their superior to avoid well-populated villages, and to seek instead the low marshy places, "where pestilence and disease abound," in order that they might be always aware of the uncertainty of life, by having ever before their eyes the sight of death. The cemetery below the church shows how well this advice had been observed.

The village lies close to the river's edge. Two narrow, straggling streets intersect each other. On each side are a few houses, low one-story wooden structures with thatched roofs. Only on market days for a few hours are they filled with people; the rest of the week they are almost deserted. Between the houses run narrow lanes filled with holes and ankle-deep with mud. Swine root in the heaps of rubbish, dogs slink through the mist. Over the village hangs silence, broken suddenly by a faint clang, as the monastery gate is closed.

From within the massive walls which enclose the monastery buildings has come a procession of slowly moving figures. As they pass beyond the gate, they are enveloped by fog. In any event they would have been unseen, for it is scarcely past midnight and the people of the village are not stirring from their darkened houses. The monks pass the long monastery walls, turn to cross the river and enter the village street. They stumble at times, for the fog makes it difficult to see, and the road is filled with holes, and heaped with rubbish. But they do not have far to go. The village is small, the houses few.

Before one of these the marching figures pause. A hand reaches forth in the darkness and knocks three times upon the wooden door. There is the sound of someone slowly fumbling with a latch, and then the door is swung open. As the damp mist pours into the house, the priests enter, one bearing aloft a crucifix.

There is but one room, small and unkempt. Rushes cover the clay floor; and because they have not been changed for months, all manner of filth and refuse mingle with the rotting covering. The one small window is closed, so the air hangs heavy, made sickening by the smell from the floor. A heap of straw, matted down in a corner, serves as a bed; two stools with a crude bench, compose the furniture.

Pressed against the side of the house stands a man staring dumbly, with frightened eyes, at the monks. Crouched down upon the matted straw bed, with three half-naked and dirty children beside her, a bedraggled woman sways back and forth. Her gaze is fixed upon the glittering cross. Both of them know why the monks have come. They have dreaded their advent.

Weeks before, the man noticed the faint swelling in his limbs, the suspicious thickening of his skin. It was then that fear crept over him. One day there had come the order that he must receive the medical examination for leprosy. It was long and complicated, taking several days.

First he was obliged to take an oath that in all he said he speak the truth. Then came the inquiry into his life, searching, complete, careful, but kindly. He was asked countless questions. Had he, while at the market place, ever come in contact with a leper? While at work in the fields had his hand, by design or accident, ever touched one of the outcasts? Could he tell if any of his family had ever been placed in a leper hospital? Had he ever eaten or slept with a leper?

After that came the physical examination, crude, rough, unscientific, yet lasting an entire day. His skin was tested as to color and feeling, and searched for suspicious spots and thickening of the tissues. When pricked by a knife in many places, he was asked if he had any sensation. The hair of his body too was examined.

Days passed. Finally a messenger came to his humble dwelling and gave the verdict. He was a leper. Henceforth in the midst of all things which live, he would be as one dead. Forbidden to stir from his house, he was required to wait until the religious authorities could arrange his removal. They had come at last. Come to take him to

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the church. There the leper Mass would be said. By this ceremony he would become separated forever from the world and its activities. When it was over, he no longer would have wife or child. All civil rights would be gone. He would be, though alive, a dead man.

One of the priests moves to the center of the room as he opens his lips to speak. Kindly but firm are the words. The leper is to remember that his affliction comes from God and he must resign himself to the Will of his Maker, praising Him, while he patiently endures the suffering which has come upon him. He is reminded that this world will pass and he can look forward to an eternity of happiness. There follows a prayer, and above the kneeling man come falling drops of holy water. Silence for a moment. Then the leper is told to rise and follow them to the church. With the priest bearing the crucifix leading the way, and the monks singing, "Free me, oh Lord," they go out into the swirling fog.

Far behind walks the leper and many yards in the rear come his wife and children, now separated forever from his side. The group is no longer alone. The doors of the dark silent houses have opened and the people are on their way to the church, for the entire village has been commanded to observe the celebration of the Mass.

Through the monastery gate they pass. From ahead drifts back the low chanting of the monks, from the village comes the sudden barking of frightened dogs. There is a slight pause by the church door, while the priest sprinkles the leper with holy water. Then they move again, and with cross riding high ahead, the monks following, the leper coming last, they enter the church.

The floor is of clay, with fresh clean rushes hiding the soil. There is but one glittering, uplifting, object in the church. It is the white altar, towering above all, the altar which the priest now approaches, and which the leper will never see again. For as he stands within this church he is to hear read over him the service for the dead. He, a living man, must listen to those words which only lepers ever hear, their own funeral service. After it is over he will go forth into the world—that oddly inconsistent thing, a living man who has been pronounced dead.

The people of the village crowd into the church. They do not approach the leper. He must stand apart from them all, lest he might afflict those who are well. Before him, as a gruesome reminder and symbol of his separation from the world, is stretched a black mortuary cloth, supported by four upright stakes.

The service is the special leper Mass, a service for those who have died. In token of his submission he kneels beneath the black cloth, as one, when life is over, lies under it cold in death. Upon his knees he must assist devoutly at his own funeral Mass, offered in the presence of his family.

Before it ends, the special garb distinctive of all lepers will be thrown over him. Again the priest will sprinkle him with holy water, and then will drop upon him, earth, as a symbol of burial. Though the burial service is read, there is one distinction: the praises of the deceased are not voiced, If he wishes, the leper may confess his sins, with the listening priest standing some distance away.

The service draws to its close. The prayers are chanted, psalms read. At the Elevation of the Host, the people fall to their knees, with the straw rustling beneath their feet. From below the black canopy the leper looks upon his Eucharistic Lord. He hears the concluding solemn words the priest speaks, reminding him that, through the mysterious workings of God, he has been set apart from the people of the earth. By kneeling under the black cloth, he has symbolized his burial. Henceforth none of the customs of living men are his.

From now on, as long as life lasts, this man is as if he were not alive. Cut off from the world, he can only mingle with his own kind. Because he has been pronounced dead, his children can inherit his property at once. With the leper Mass, the marriage becomes dissolved, for the husband is no longer considered to be alive. If his disease was contracted before marriage, his wife may marry again.

The service ends, and they leave the church. Again the glittering cross is lifted high, again far behind the monks the leper takes his place. Out of the church they go, to plunge once more into the thick fog. By the side of the church they turn, and for a few hundred yards walk over the wet clinging ground. Then in a silent desolate field they pause. There are graves here, graves on every side. And at the feet of the leper a narrow shallow pit can be seen. Even this is a symbol, for it is a newly dug grave he looks within. His own grave, though he is not to occupy it. It is simply a warning, that henceforth he is to be considered dead to all the world.

It is lonesome here, and very still. Around them lie the dead, and for a moment not a sound is heard. Then comes the voice of the priest, slow, grave, reverent. And as he speaks the leper falls upon his knees. The priest points out the yawning grave, the wet heaped up soil by its side. He reminds the leper that this pit is a symbol of the fate which overtakes all men. Only in his case, the mercy of death is not yet to be his lot. A few words of comfort, then he speaks slowly and with grave authority. A long list of prohibitions are given, and the leper is warned that a violation of any of these rules, means punishment—and even actual death. He is forbidden ever to enter any public place, a church, mill, inn or home. He must not wash himself in any public fountain or run-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ning stream, nor must he ever pass through the narrow streets of the towns and villages.

To end the service, four things are given the leper. A large wooden rattle has been placed in his hand. He is told that he must never be seen on the roads without this rattle, or even in the fields or outside a house. Whenever he sees someone in the distance approaching, this instrument must be sounded, as a warning that a leper is nearby. A wooden vessel, similar to a small bucket, attached to a long stave is the next gift. Whenever he wishes food or wine, this bucket on the extended stave must be presented for the food to be dropped within. A special robe has replaced his own dress, and the garment which he wore when he entered the church will be burnt. Also he is given gloves to wear before touching anything.

They turn to leave him now. It may be he will enter one of the many leper houses of the church. Perhaps he will live in a cave or small hut in the forest. It matters little. For him this world has vanished. In the midst of men and women he, a living man, has been pronounced dead.

As the priest and monks retrace their steps toward the monastery, there float back the chanted words, "Dwell in peace, God be with you." Their voices die away. The cross glistens faintly through the mist, then vanishes. The peasants slink quietly back to their homes, their hearts fearful, lest the same plight be theirs.

He is left alone. In one hand he holds the long stave, the other clutches the wooden rattle. Around him are the graves of the dead. At his feet is his own grave. On every side is silence and the white mist. The village is close at hand, but the thick fog blots it from his sight. Even the monastery walls are hidden. The world has vanished; ahead lie loneliness, perhaps long years of sorrow and pain, and at the end a horrible death. . . .

What this man thought as he stood there, we can never know. For though this happened thousands of times, it all took place long ago. The year was about twelve hundred, when the lepers in England were a third of the population. So very many were there, and the leper Mass was so common, that no one ever paused to question how the leper himself felt—assisting at his own burial service, left alone by an open grave. And seven hundred years were to pass, before science would even hint that it had cured its first leper.

SHOULD RUSSIA BE RECOGNIZED?

By LEONID I. STRAKHOVSKY

SINCE the beginning of the Soviet régime in Russia the question of recognition has loomed periodically on the horizon of America's foreign relations. But never have the advocates of recognition shown such insistence as recently, and it seems that their zeal grows in proportion, the more the strain of economic ills is felt. At the same time their appeals are so inconsistent not only with the realities but even with their own views on other subjects, that one wonders whether these advocates know what they are talking about.

The industrial revolution of our century with its aspect of mass production, the World War with its unfortunate though inevitable result in cheapening human life, the collapse of large supra-national empires and the emergence of small national states, the shift of the source of power from the nobility to the middle class and then to the proletariat—all these factors are contributing forces which bring about the necessity of change, and bewilder the man in the street and the leader alike.

The capitalistic system based on the principles of private property and free competition was developed primarily in the United States, because European countries, with the exception of England, have never enjoyed the unquestionable benefits of this system in its unmodified form due to the fact that government monopolies, government control of certain industries and government ownership of certain basic utilities, like electric power and railways, have existed and still exist in most of them. Therefore the ideas of Socialism with their premise of state ownership found a fertile ground in European countries and among them in Russia. Imperial Russia presented many aspects of state Socialism. There the government owned in time of peace all munition plants, most of the shipbuilding yards, most of the steel construction plants, a great number of mines, the most important machine building enterprises including the great locomotive works of Sormovo, and the majority of railways. Also the government was the largest land owner in the empire. If one remembers that, up to 1906, almost the total acreage of land cultivated by peasants was held in communal ownership, one should not at all be surprised at the apparently radical change brought by the Soviet government in the economic life of the country. However, the spread of Socialism in Russia and its inevitable threat to capitalistic institutions as a whole could not be curtailed by other European countries because of elements of Socialism already existing in them. Therefore the ultimate struggle between capitalism and So-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

cialism is narrowed to one between America and Russia.

Since the early years of independence of the United States and, notwithstanding the obvious gulf between the two countries, so far as political institutions and forms of government were concerned, Russia and America had tendered each other a helping hand. The proclamation of armed neutrality, in 1780, by Catherine the Great, the mission of John Quincy Adams as first accredited envoy to the court of St. Petersburg, in 1809 (although formal recognition of the United States government was not extended until 1814), the mediation of Emperor Alexander I between the United States and England after the War of 1812, and his part in the Treaty of Ghent, the Russian-American commercial treaty of 1832—all these acts helped the young overseas republic to win her place in the community of nations. In return,, during the Crimean War of 1854-1856, the benevolent neutrality of the United States and the humanitarian action of Americans with regard to Russian prisoners, lessened the brutal shock of defeat. Later, during the American Civil War, the appearance of Russian naval squadrons in New York and San Francisco, in 1863, enhanced the international prestige of the government in Washington and prevented the recognition of the Confederate government by England and France. During the acute crisis which followed the Russian-Turkish War of 1877-1878, America once more helped Russia by refusing to comply with English demands to stop Russia's building and arming of cruisers in American waters. Emperor Alexander II, who freed the serfs in 1861, was often compared with Lincoln, and his untimely death from the hand of an assassin, in 1881, brought the comparison even closer. In later years these friendly relations were somewhat marred, mainly because of the Jewish question, until they almost reached the breaking point when, in 1911, the United States government repudiated the Russian-American commercial treaty by refusing its renewal.

It is obvious that the friendliness displayed in Russian-American relations for over a century was not motivated by any sympathy for the respective political institutions of either of the two countries. The reason for this friendliness lies much deeper. It is to be found mainly in the geo-political similarity of Russia and America.

A glance at the map will suffice to convey the striking geographical likeness between the United States and Russia. Both countries extend largely from east to west, both countries reveal the preponderant aspect of continental powers, both are mostly composed of plains and both have large and long navigable rivers. The mountains in both countries are not so much a dividing factor as a source of great mineral riches. Historically, both countries have effected a long march toward the Pacific Ocean, full of hardship and daring, full of strenuous struggle against the bellicose inhabitants of the region—the Indians in America and the Tatars and other Mongols in Russia. Furthermore, decentralized governments were characteristic for both countries: in Russia until the beginning of the eighteenth century, in the United States until the Civil War. And finally, both Russia and America were looked upon by England as dangerous rivals. But at present Russia is America's enemy, because she is a proponent of a system that is aimed at the destruction of the very foundation on which America has built her strength and welfare.

When President Wilson sent his famous message to the Congress of Soviets, he made the fatal mistake of considering the Soviet government in the light of historical precedent as a national government of Russia. Later, when official recognition of the Soviet government was extended by Germany, England and France, these states followed President Wilson's lead, and consolidating the Soviets' position both at home and abroad, engulfed themselves deeper and deeper in a situation the depth and extent of which are visible only now. Failing to recognize the international character of the Soviet régime and its particular economic system, the governments of the Western world dug the hole in which they find themselves almost hopelessly lost at present. And this because there is little doubt that today's economic depression is caused in great part by the existence of the Soviet régime in Russia.

The international character of the Soviet government has never been seriously denied by the Communist leaders themselves. Its scope has been emphasized by the constitution of the Soviet Union. Its manifestations have been witnessed in all parts of the globe in the form of Communist propaganda and even terroristic activity on foreign soil. The failure of the Soviet government to keep its written pledge to refrain from propaganda has been recorded more than once, particularly in the case of England and France. But it should not be surprising because, being a revolutionary government whose avowed purpose is to bring about a world revolution, the Soviet government simply cannot curtail of its own volition an activity which is the very essence of its existence. Therefore when the advocates of recognition in this country (such widely quoted men as Senator Borah, for instance) defend their point of view on the basis of historical precedent and the common though erroneous interpretation of the state department's policy, to extend diplomatic recognition to *de facto* governments, they contradict themselves because there has never as yet existed a government which claimed control beyond the geographical frontiers of the state under its immediate jurisdiction.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Briefly, the world has had always to deal with national and not international governments. Moreover the economic structure of Soviet Russia serves fundamentally to strengthen its political aims.

The teachings of Karl Marx which lie at the foundation of present-day Communism, together with the additions of Leninism and Stalinism brought about in recent years, are essentially an economic theory. There is no need to go into intricate details and lengthy explanations of "Das Kapital" to sum up this theory by stating that it proclaims the right to enjoy economic welfare only to the manual laborer, and decrees, in addition, that political power should be centered in the hands of the laboring masses for the defense of their rights. Therefore the Bolshevik revolution and the ensuing dictatorship of the proletariat are only means of assuring the existence of the new economic order.

As Karl Marx intended to have his theory applied only in a highly industrialized state, having in view particularly England and then Germany, his writings did not contain any provision for agricultural states. When the Bolsheviks came into power (much to their surprise, as stated by Lenin), they had to face a situation for which there were no set rules in the books of their prophet. They had to strengthen and increase the laboring class which hardly attained, in 1917, 5 percent of the entire population of Russia and they started upon a program of industrialization which was launched in the time of Lenin, but received most of its publicity only under the rule of Stalin. Furthermore, they had to formulate a peasants' policy. At first, they declared all the land socialized, but this measure was far from pleasing the hard-working and land-hungry Russian peasant. Then they realized, that the peasant class could be split and they started a campaign directed against the well-to-do peasant. By granting authority to the representatives of the poorer peasants, they achieved their aim in breaking down the resistance of the *kulak* or rich peasant, although it took almost ten years to do. By a system of requisitions, of taxation in kind, of control of the home and foreign markets, the Bolsheviks became masters of Russian agriculture. Then they launched their program of collectivization, relying for its success upon the lack of resistance among the *kulaks* and the unquestioned support of the poorer peasants. Their aim was clear: they wanted to break the independent spirit of the peasant-farmer and transform the entire agricultural class of Russia into laborers working for wages. By persuasion and coercion, by terror and compromise, they have spread collective farms all over the vast extent of Russia.

Controlling rigidly all foreign trade, they were able to erect an impregnable protective barrier, although officially there are no tariff walls surrounding the Soviet Union. By means of this monopoly of trade they are able to regulate their imports, often, if not always, guided in the placements of their orders by political rather than economic consideration. By the same means they were enabled to dump goods in foreign markets, selling at a considerable loss (according to their own statements) and without the slightest danger of retaliation. All in all, the Soviet Union representing some 180,000,000 inhabitants does not participate in world trade on the same footing with other countries. Briefly, the Soviet Union occupying one-sixth of the globe's surface is out of the economic system of the rest of the world. When one-sixth of the human body is affected, there is grave illness and sometimes even danger of death. No wonder then that the capitalist world is suffering from economic depression.

However simple this reasoning may be, it seems to have escaped the attention of our learned economists and political leaders. The capitalist world is apparently in the grip of a suicidal mania. European countries have no end of trouble as the result of extended political and economic relations with Soviet Russia. Meanwhile their trade with the Communists only strengthens the latter's position and necessarily weakens their own. At present Soviet Russia is on the eve of a serious crisis. The harvests of the last two summers have been far below expectations and the Soviet government was able to draw upon its surplus from the harvest of 1930, the one before collectivization was introduced and which was an exceptionally good one. But in 1931 agriculture was collectivized only up to 24 percent, and in 1932 up to 60 percent. The official statements of last spring claim that the collectivization has reached this year 97 percent of the entire land under cultivation. Therefore if the harvest is not an exceptionally good one to compare favorably with that of 1930, the population of Russia is faced with starvation worse than in 1921, because there is no surplus of grain left, and the system of collectivization will prove to have been an utter failure.

If at this time the government of the United States extends diplomatic recognition to the government of the Soviets, it may no doubt prolong for an indefinite period the régime now controlled by Stalin and his like, because such an act, which will certainly be widely advertised by the Bolsheviks, may not only provide them with the desired credit in this country, but also serve as a safety valve into which to direct the rising discontent of a hungry and suppressed people. But in doing so, the government of the United States will save a régime which is a constant source of danger to the rest of the world, and will destroy by its own hands the psychological and moral barrier which so far has protected the political and social institutions and the economic system of this country.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

MAX RHEINHARDT'S "FAUST"

By GEORGE N. SHUSTER

WHAT does the theatre mean to the present generation? I believe that this question need not be answered separately for each nation or people. Despite appearances, the age is everywhere one to an extent unparalleled in times when means of communication and influence were less strictly universal. The visible efforts of many countries to reconstruct a "national consciousness" are probably only desperate remedies against the cultural generalizations to which modern man is of necessity succumbing. And so we may say that the real meaning of the theatre is everywhere the same—is, as a matter of fact, quasi-religious because of the something almost cosmic which is expected of it. Millions of people who no longer believe in the God of Christendom sufficiently to be deeply stirred by church services, derive from the better sort of dramatic spectacle a kind of substitute for communal worship.

It is because Max Rheinhardt realized this fact that his work is of great importance regardless of what may be said critically against it. Many European critics hold that the neo-romantic theatre of which he has been the chief exponent is already out of date, that the genuinely contemporary artistic thing is the fact, bare and even elemental, which alone the struggling mortal of the twentieth century is capable of reverencing. Thus one constantly hears the remark that a virile Catholic drama will be possible only when Church and artist agree to express stark fundamental truths as bluntly as possible. We shall not enter into this debate. Of Rheinhardt and his ablest collaborators (above all, Hugo von Hoffmannsthal) it could be said that their conception of the religious theatre was and is more poetic, it may be more Oriental. The age-old values are stressed for the sake of their beauty, and it is still believed that the way toward worship is through loveliness. "Jedermann," for example, with its mediaeval story and setting relies upon awakening in the spectator enough response to historic Christian belief to be effective. And even when Rheinhardt has a far less obviously religious play, his art tends to arouse emotions associated with faith. Or at least with wonder.

A highly remarkable instance is the presentation of "Faust" which was the event of this year's Salzburg festival. It may be said in advance that never was the little Salzburg city so jammed with would-be seers. My quest for a seat, started weeks before the event, failed dismally, and I was fortunate to get a chance to stand. Literally hundreds were turned away in spite of the enforced absence of Germans. All the nations of the world were represented in the audience, and one may say without hesitation that many a celebrity braved weather and powers of endurance to witness a production unlike any previously known.

The key-note was religious feeling. The first part of "Faust" is, of course, a dramatic résumé, through the medium of an old folk-tale, of that burning quest for the "just man" which consumed Plato and the mystics. Nevertheless it is possible to give the drama a quite naturalistic interpretation. One may think of various philosophies wrestling for a decision inside the soul of one man, wherewith Mephistopheles becomes an incarnation of rank utilitarianism while poor Gretchen is simply a case of *Aberglaube*. With Rheinhardt the problem and its setting are both religious, though of course one must not think of "religion" as dogma or objective mystery. It is rather an attitude born of putting oneself inside the boundaries of certain conceptions, the truth of which is not established.

The setting at Salzburg was most remarkable. Behind the Festspielhaus are the remains of what was once an open-air riding school. A huge, almost semi-circular cliff surrounds a relatively small arena. Into the walls of this cliff were hewn, centuries ago, tiers of arched passageways from which spectators once watched equestrian matches. This cliff has become a theatre; the arena houses the audience. The space at the foot of the rock, many yards in length, is the street in which the folk scenes converge. Other needed settings—i. e., the dwelling of Faust, the house and garden of Gretchen, the haunt of the witches who on Walpurgis night brew the magic draught—are built here and there into the huge cliff according to the design of the architect Holzmeister. The marvels of modern lighting are such that at one moment all but a spot may be blotted from vision, while at another the whole magnificent panorama seems to burst into life. Therewith this becomes, more than any other stage of which I have knowledge, actually a panorama of humanity. You get the feeling that here is a drama of all mankind, breaking up like that too into quite detailed and individual scenes. It is as if the folk who sing and dance their way hither and thither had suddenly retired to watch with tense and brooding interest the drama of Faust's soul.

All this Rheinhardt makes religious. The play opens, like "Jedermann," with the music of bells. Thereupon the prologue—which, as everyone will recall, takes place in heaven—shows high up on the top of the cliff the four archangels with whom the Voice of God converses. The staging

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

is so vast and gorgeous that the text suffers; but for one who knows that a little, the music of the angelic choruses rolls from that illuminated height with a sweep which both soothes and shocks the imagination. Satan reclines in half-darkness against the rock, his figure seeming almost as enormous and ancient as the hills themselves. What gave more offense to the standard critic was the interpretation of Mephistopheles. He is here hardly more than a brutal clown, even as he was in the middle ages. For Rheinhardt there is nothing problematic in him. He is an object as fixed as night and lightning, with a relentless and unsmiling hardness which again and again breaks into laughter. Thus Faust is not merely an old fool tired of books and business who is out looking for excitement, but the human soul to which the frightful obviousness of evil makes evident what goodness seemed to conceal. Naturally the play as well as the interpretation are not everything one should like to see from the religious point of view. The hunt as against the security of possession—that is, perhaps, the oldest of spiritual antinomies, and there is no doubt as to which is the best part.

There is no reason why I should outline in detail the contours of this great performance. The actors are unknown in the United States; the reading of various scenes would require the aid of a text. Yet one might as well say that the Margarethe of Paula Wessely was the "experience" of Salzburg. As is well known, Goethe introduced a certain amount of Madonna motif into his play. That is, his heroine escapes being a village simpleton who loses her honor through possessing qualities associated for ages with the Virgin. She is by nature the willing handmaid of goodness and affection; and she fails only because that which she sees is good in Faust has been perverted by supernatural evil. Hers is thus one of the most complex and representative characters in all dramatic literature—a woman so difficult to place upon the stage that by reason of her the tragedy has always nearly baffled presentation. But Rheinhardt put some magic into this extraordinary actress—again I am inclined to think it religious feeling—and she made one understand, as had scarcely seemed possible, the real purpose of the Goethean play.

Unfortunately we were not permitted to witness all against the background described. The rain interrupted with such firmness of purpose that the play had to be continued after a pause inside the Festspielhaus. Yet even so, and despite all discomforts, the unity seemed unbroken. More need not be said by way of tribute to the genius of Rheinhardt. Could any other living human being have made Salzburg during some weeks the very center of the European cultivated world? Therewith, however, we are back to our problem. Does the utilization of religious emotion make the theatre a vehicle of religious influence? Indeed, is it still possible to speak of the beauty of the world of faith as something which has immediate appeal? I do not know the answer to these queries. But one may well believe that for the great majority of men and women in our time—men and women not well educated, or endowed with money and leisure, but destined nevertheless to play the main part in the reconstruction of such civilization as may remain to the West—beauty as well as truth must be simpler and barer than either is with Rheinhardt or Goethe himself. That is why, in spite of everything that delighted the imagination and the soul itself, it seems to me that "Jedermann" is closer to the future than "Faust." We shall see. To those whom the next season will bring to Europe it may be said, however, that they can assure themselves no richer fare than by arranging to see this Rheinhardt performance, should it be given. Of course I wish them luck—and a seat.

INCOMPREHENSIBLE

By PAUL BUSSARD

"WHERE is Columbine?"

"She is stuffing the spangled skirt she wore at the carnival into a chink in the wall."

Pierrot admitted that information as he walked with two others along a highway which embraced little hills smoothly, neatly. They walked up one of the little hills into the face of a fresh western wind, down again into the shelter of the valley, up into the wind again, and on like that. One of the two others was a beautiful woman, strong and smiling, of marriageable age and indeed of marriageable intention. She walked at Pierrot's side. The other was a man, defiantly young, of marriageable determination. He walked at her side.

At the top of a hill the woman turned her back to the wind, faced the others who had stopped, and lifting gloved hands allowed these words to be bowled down the highway:

"You know that once in youth I believed in all you say, thinking that life had a purpose whose strong base and building was something marvelous to conceive. But now it is so incomprehensible. Then I was not alone. Now it is as if I were standing on this hill, singular and solitary in life, with all the other hills fled far into the distance, especially that hill upon which once I knew stood three crosses which made all other hills comprehensible. Now if you point it out to me, I cannot see it. It is all just incomprehensible."

"Ah," said Pierrot, but the wind scurried the word away so fast that no one heard.

Standing thus on the hill, the young man lowered the gloved hands in his own, saying, "One cannot say whether these beliefs, which I, too, once enjoyed, are true or not, just as you say, dear. It is incomprehensible and all of it has for us no present value. We shall take," said he looking at Pierrot, "what is at present attainable, and

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

so of highest value, letting distant incomprehensibles await whatever day they have."

"Ah," said Pierrot again, smiling so that the wind blew across his teeth, "there is something to be said on that subject. In briefest statement you have said that value diminishes and incomprehensibility increases, and at first blush it seems like a very good idea. It is like Goliath in strength, and in destruction too, for there exists just the stone for David's sling."

The wind was still for a moment while Pierrot said this sentence quickly, "The value of a thing is in direct proportion to its incomprehensibility."

Immediately the wind blew more strongly than before, so that the woman tightened her coat about her body, saying, "That sentence is just one of the distant hills to me."

"I mean that value," Pierrot said, "runs side by side with incomprehensibility, not with comprehensibility. That is, things easily understood may be foregone with least regret."

"It sounds like a trick," said the young man pulling down his hat, "I prefer to have it explained before I involve myself in observations."

"Well, it is a long story," said Pierrot. "Once upon a time when a man wished to move himself or something else, he used his legs or an arm. No one had any difficulty in comprehending that such was the use for which arms and legs were made. And everyone admitted that arms and legs had value.

"Soon after someone made a fulcrum which moved so much more than arms that it was said the earth itself would get joggled were there a stick long enough and something to brace it on.

"Then they made a pulley which would have jostled the earth up and down in space if there were a star to hook it to. Afterward men devised things of greater value by dint of deep thought, sometimes by inspiration, until there came steam and railroads spanned the land very well indeed, until with gasoline men rode over highways at random.

"Later came electricity and it was more valuable than all the others though men comprehended it less. And now the radio takes handfuls of words, casts them like instant lightnings at points in any distance. And it is less comprehended than electricity. So from the fulcrum to the radio, value grows with incomprehensibility."

The wind had blown a wisp of hair from under the woman's hat. As she repaired the damage she remarked that it was becoming more perceptible and would Pierrot go on. Which he did.

"The more a thing is bound about by matter, the more it is localized in a little place, the more it submits to effortless comprehension. The more it frees itself from the chains of matter, the more it requires effort for its comprehension and at once the more it makes itself valuable.

"Take poetry. That which you read with one eye, and comprehend while you light a cigarette, is not highly valued. It is worth as little as the effort required to understand it. But as you ascend in the scale, along which wise men have placed the works of poets, you find that effort and greatness go along together.

"At the bottom of the scale the words which express the idea are insignificant as the idea itself. In greater poems the idea escapes the word image so that you need acumen to comprehend the poet's meaning. And one who merely said it is incomprehensible and therefore of no value, had more aptly said it is of great value because it is so difficult to comprehend.

"Then what shall you say of that expression made by the maker of makers, by the poet of poets, in which the word not only described, or indicated, or exampled, or personified, or imaged—but in which the Word was made flesh, not in a book, nor a rhyme, nor in parts of speech, but in the world, living and walking in the wind as you and I?

"You have spoken truly, saying about that other hill on which once were planted three crosses, that it is incomprehensible. What, should one expect? Of all things quite the most incomprehensible. Of all things quite the most valuable."

"I don't think I care to walk against the wind any longer, please," said the woman.

"Why then," said the man, "we will go back walking with it."

Said Pierrot, "But the road, you observed, goes East and West and we have been walking West. This change of direction to the East, is named, in learned books, reorientation."

Riddles One, Two and Three

My lover is a fool more wise
Than Solomon;
My lover is a bird that flies
Into the sun.

He is a lighted lamp, my love,
A midnight cry,
A mortal worm that died to prove
He could not die.

My lover is a cedar tree
With branches spread;
A sweet and bitter fruit is he,
Alive and dead.

My lover is a quiet rain
Falling on fleece;
My lover is or endless pain
Or endless peace.

Or sometimes an instinctive mole
Breaking the clod;
My lover is a thief who stole
The name of God.

SISTER M. MADELEVA.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE PLAY AND SCREEN

By RICHARD DANA SKINNER

A Party

THAT play which, in the author's words, "is in no sense a play in the ordinary sense of the word," that scrambled gathering of human beings described by Ivor Novello, offers scattered moments of rare entertainment. In between these moments, one is apt to suffer acute boredom, or to lament the caustic vulgarities which pass for wit at gatherings of the intelligentsia. "The entire action," to quote the author once more, "takes place during a party and the curtain comes down occasionally to mark the progress of the festivities which like most parties know where to begin and haven't the slightest idea when to leave off."

The particular party in question is given by one Miranda Clayfoot, a successful young actress of the London stage, after one of her first nights. Among the guests are several stereotyped manikins representing lesser actresses, adoring débutantes, newspaper critics, gossip columnists; also a thoroughly great actress of the "old" school, a young wife and her husband with whom Miranda has previously had an "affair," and three well-known stage and radio personalities who come on quite frankly as "themselves," namely Cecilia Loftus, Gertrude Niesen and Leo Beers. Against the background of the party and of the accumulated wisdom of the old school actress (a part most graciously taken by Mrs. Patrick Campbell) Miranda tries to decide between marrying a wealthy peer and attempting to recapture the young husband whom she had once sent flying in his bachelor days. Thanks to the adroitly conveyed advice of the elder actress, she ends by deciding to give up both men and to continue her career, in spite of the obvious failure of her latest play.

There are two redeeming features to this sprawling affair, the personal appearances of the stellar guests, and the pervading presence and charm of Mrs. Patrick Campbell as the elder actress, Mrs. MacDonald. Cecilia Loftus does several of her delightful impersonations, after the fashion of invited celebrities at such affairs, and Gertrude Niesen and Leo Beers contribute their specialties. But it is Mrs. Campbell who quietly dominates everything. It is worth the price of all the dull passages of the play to hear her effortless voice convey a dozen different meanings by mere shades of inflection, or to catch the significance which she can lend to a movement of the hands, or to glean the wise common sense of her indirectly administered advice to young and old, male and female. I do not know whether she is merely repeating lines conceived by Mr. Novello, but the part and the actress, the idea and the reality, blend perfectly. There is much to be learned of the theatre and the art of acting, of professional life and private character from the radiance of Mrs. Campbell's performance. (At the Playhouse.)

The Emperor Jones

IT IS a fortunate thing for the screen that Hollywood is afraid to take the liberties with Eugene O'Neill that it takes, for example, with the authors of "Dinner at Eight." O'Neill, as many people have discovered, is a good writer of old-fashioned melodrama, enhanced by emotional intensity and poetic force. It is the melodrama, whether mental or physical, which gives his plays their initial vitality and makes them admirably suited for transcription to the screen. But that is precisely where the temptation for a Hollywood massacre would come in if O'Neill had nothing more than melodrama. "Dinner at Eight" bordered on melodrama, and Hollywood changed the ending until the play fairly glistened with Pollyanna tears. O'Neill's reputation for more than melodrama, for an authentic tragic sense, saves his work from similar mutilation. The Hollywood version of "The Emperor Jones" does no violence to O'Neill's famous play.

The screen adaptation does, however, give the foreground material. We are allowed to see the events leading up to Brutus Jones's appearance on the tropical island—his beginnings as a Pullman porter, his killing of another Negro in a quarrel over a crap game and his killing of one of the white guards of the prison gang, his flight as a stoker on a coastwise liner, his leap from the ship and escape to shore by swimming, his first contacts with Smithers, the rascally English importer, his seizing of the reins of native government, and his rise to power and splendor as the self-appointed emperor of the little island. We also see, as part of this introduction, the community of the Baptist church and their prayers for Brutus when he first gets his Pullman job. Their spirituals, in which Brutus joins, furnish a musical background for much of the subsequent action, and give Paul Robeson full play for his magnificent voice.

Nevertheless, this introductory part is rather pedestrian compared to the part which springs directly from the original O'Neill play. The film never really achieves power and mastery over the audience until the first beat of the distant drums, and Jones's first instinctive horror and fear at the sound. From this point on, the screen version is a literal and exact transcription of the play, of Jones's flight through the woods, of his growing despair, of the phantoms that begin to spring from his weakened brain, of his final grovelling panic and prayer of repentance and his capture and death at the hands of the infuriated natives, all to the accompaniment of the constantly accelerating drum beats.

One might suppose, in advance, that the screen would give greater latitude than the stage for the scenic effects and the illusion of this flight through the jungle. But the ingenuity of the producers has somehow failed to make the most of an exhilarating opportunity. The lighting of many of the jungle scenes is too obscure, the use of double exposure to indicate the phantoms is too conventional, and there is a vague sense of repetition and monotony which never emerged from the original stage play. In spite of this, however, the film is one of the best things of its kind that has come to the screen in a long time. The story remains a profoundly stirring symbol of the suicide of pride, with the pride itself born partly of repression and inferiority. Paul Robeson is quite superb as Jones, although it is hard to erase entirely the memory of Charles Gilpin in the original stage rôle.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

COMMUNICATIONS

CONCERNING GREGORIAN CHANT

Rome, Italy.

TO the Editor: The answer of "Laicus Ignotus" to the Reverend Ignatius Kelly's article entitled "Apology for Plainsong" hit the nail on the head exactly. In arguing the *pro* and *contra* of Gregorian Chant, the *status quaestionis* is not whether or no people like Gregorian better than polyphony or harmonized song, but whether, if given half a chance, they honestly don't prefer Gregorian as church music, whether they don't think Gregorian better suited to the house of sacrifice and prayer. Father Ludwig Bonvin's article, "Concerning Gregorian Chant," was extremely interesting, but some of the points brought forth by him are certainly disputable.

As to the value of his several arguments, presently. But may I be permitted to recall to mind two fundamental principles not to be lost sight of lest the entire discussion become a question of *de gustibus,* and hence insoluble, principles which I suppose the Reverend Father would unhesitatingly subscribe to.

First and foremost, the Church has the right and the duty to decide what type of music should be sung during liturgical functions. This follows directly from the fact that music in church is not an end in itself, but is essentially related to the liturgy enacted; the choir is not an embellishment existing in its own right, but represents the congregation of the faithful, which in turn represents *hic et nunc* the entire mystical body of Christ, and as such coöperates with the priest, the representative of Christ, in offering to the Father acceptable prayer and sacrifice.

Each and every one of the congregation (or choir) has a part in the sacerdotal dignity of Christ, through baptism and confirmation; each and all are co-ministers, though subordinate, of the liturgy performed. Consequently, in the same manner that the Church regulates and specifies the prayers and actions of the priest performing the sacred actions, so also she can and must regulate the manner in which the congregation concelebrates with the priest. Under the guidance of the Holy Spirit, our Mother the Church guards over the worthy performance of the *opus Dei*: she it is who demands from her priests that they sing the Preface and Pater Noster, the intonations of the Gloria and Credo, in Gregorian; she it is who can with equal justice prescribe for the faithful in what manner they (or the choir representing them) render the Introit, Kyrie, Gloria, Gradual, Credo, etc.—in a word, all those parts of the liturgy which she has allowed them to perform, thereby affording them an opportunity to give outward and vocal expression to the unity of sacrificial spirit which unites them and the celebrating priest, the mystical body and its head.

Secondly, the Church, through her visible head, the Pope, has definitely prescribed what type of music may and may not be employed during the liturgical functions. Pope Pius X in his Motu Proprio of November 22, 1903, that memorable document which is constantly paid so much lip-service, but which practically, alas, is being all but ignored in many dioceses today, has given us clear norms of what the Church desires from us. Noteworthy are its words of introduction: "We do therefore publish, *motu proprio* and with certain knowledge, Our present instruction to which, as to a judicial code of sacred music, We will with the fullness of Our Apostolic Authority, that the force of law be given, and We do by Our present handwriting impose its scrupulous observance on all." Not only have the regulations therein given not been abrogated, but they have been reiterated and given renewed emphasis by an Apostolic Constitution of our present Holy Father, Pius XI, published to commemorate the twenty-fifth anniversary of the appearance of his saintly predecessor's historic document. Briefly, the prescriptions are as follows:

(1) "These qualities (sanctity, perfection of form, and universality) are to be found in the highest degree, in Gregorian Chant, which is, consequently, the chant proper to the Roman Church. . . . On these grounds Gregorian Chant has always been regarded as the supreme model for sacred music, so that it is fully legitimate to lay down the following rule: the more closely a composition for church approaches in its movement, inspiration and savor, the Gregorian form, the more sacred and liturgical it becomes, and the more out of harmony it is with that supreme model, the less worthy it is of the temple. The ancient traditional Gregorian Chant must, therefore, in a large measure be restored to the functions of public worship."

(2) "Classic Polyphony (especially of the Roman School, whose greatest exponent was Palestrina) agrees admirably with Gregorian Chant, the supreme model of all sacred music, and hence it has been found worthy of a place side by side with Gregorian Chant."

(3) Modern music, but only in so far as it conforms to and receives its inspiration from Gregorian Chant, may also be admitted. Hence it is essential that it "contain nothing profane, be free from reminiscences of motifs adopted in the theatre, and be not fashioned even in their external forms after the manner of profane pieces."

(4) The theatrical style of music "is of its very nature diametrically opposed to Gregorian Chant and classic polyphony, and therefore to the most important law of all good sacred music."

Regarding the use of the organ, the Motu Proprio says: "Although the music proper to the Church is purely vocal music, music with the accompaniment of the organ is also permitted."

But now the question arises, granting for the moment that the point is debatable, whether the Church's decision regarding church music was opportune or not. For if the great majority of the faithful attending church actually prefer the specimens of harmonized music offered them at present to Gregorian, and if on the other hand, music in church is a means to the specific end of the glorification of God and the sanctification of the faithful, insistence on Gregorian would appear to be unwise, to say the least. Father Bonvin starts from the supposi-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tion that the people of today in general, do not and are not liable to prefer Gregorian, and he encourages a number of arguments to show why this is so. The inference he seems to hint at is that the universal introduction of Gregorian is not a desideratum at the present time. Personally, I distinguish his premise and beg to differ with him regarding the conclusion.

Considering the question for the moment merely from the standpoint of the two types of music *in se*, without taking into consideration their use in the liturgy, the Reverend Father may be correct, when he says that people prefer the harmonized, but he would, I strongly suspect, have a difficult time of it to prove his point. If musicians of the caliber of Bach and Gounod have only superlatives of praise when they speak of Gregorian, if people of every class and calling come from far and wide to such Gregorian centers as Solesmes, Clairvaux, Beuron and Maria-Laach, merely to hear the monks sing, if the singing of the children of Serravalle in Umbria has achieved national and even international fame, if music critics outdo themselves in acclaiming the beauty of the Gregorian Chant rendered by the Pius X School of New York, surely this chant in its vigorous simplicity does still seem to appeal to the modern man. Of course, and this may sadly be admitted as an infrequent occurrence, Gregorian Chant must be well interpreted. Only too often Gregorian doesn't receive "an even break" because of a slipshod rendition; and badly sung Gregorian is execrable, not at all likely to prepossess people in its favor.

But whenever I hear criticism concerning the number of Gregorian melodies which are *in se* of a very mediocre quality, I always heartily wish these critics would specify. Taking the entire gamut of melodies found in the Roman Gradual and comparing them to a cross-section of the harmonized music performed in our churches today, I have full confidence that a group of disinterested ordinary people would not give the former second prize. For every bad melody found in the Gradual, ten worse polyphonic songs can be put in the opposite scale.

When we consider the question of music for liturgical services, however, I would not concede that people, that is, those who come to church to pray and not to hear a concert, prefer the prevalent type of polyphony, even though perfectly rendered, to Gregorian Chant, executed equally well. It is one of the many advantages of liturgical prayer, that it is objective and universal. Though it not infrequently touches deep well-springs of sentiment, it never becomes lopsidedly emotional or sentimental. Hence every member of the congregation, no matter what his degree of sanctity, no matter what his momentary psychological state of mind may be, will find it suitable to his own present needs, and can honestly make it his own; liturgical prayer is the prayer of the entire Church and of every member of that Church.

However, *cantare amantis est*. Therefore the Church has allowed her children to pray certain parts of the liturgy in song. But the melody must correspond to the text: it must be primarily an aid to the spirit of prayer of the faithful. Consequently, it also must be universal, and as far as possible, objective: the Kyrie, the Gloria, the Sanctus, must be such that neither the mystic nor the public sinner, neither the happy man nor his dejected neighbor, be estranged thereby, but it must be able to offer something to each one—every member of the congregation must be able to make it his own sung prayer to God.

A great order to fill, somebody will exclaim. Certainly it is, but that is precisely why the Church insists on Gregorian music. Gregorian Chant is universal and objective; it moreover does not distract but fosters the spirit of prayer. Can as much be said of most polyphony? Just imagine a poor distrait mother of a houseful of children come to church to renew her strength in the Holy Sacrifice, forced to listen to a coloratura soprano going through her paces up on the choir loft!

But coming to the point of likes and dislikes again, I cannot imagine that an ordinary congregation of Catholics of various classes and conditions, who really come to church to give praise to God, who earnestly desire to pray the Mass as well as they are able, if given a two months' dose of even high-class harmonized music, and an equal amount of Gregorian sung as it should be sung, I say that I cannot imagine such a congregation to prefer the former. But I claim moreover that such a trial has rarely been made, that Gregorian Chant has only in relatively a very few instances been given a fair and equal chance.

Such cases that have come under my personal observation confirm my thesis. I know of several churches and collegiate chapels in Rome, in which Gregorian is well executed, usually crowded with people from every part of the city; I know of two similar examples in Munich, a city in which every Sunday these same people that come to hear Gregorian, would have an opportunity to hear at least one, usually three or four, well-rendered orchestra and mixed choir Masses of Gounod, Schubert, Mozart etc., elsewhere; I can enumerate like cases in Vienna, Malines, Cologne, Paris; I know that the people in Serravalle would not give up their Gregorian for anything; I know that the same holds good for the parishioners of Beuron, and the people that frequent the services at the abbey churches of Mont César and S. André in Belgium. And these people are by no means all highbrows and purists either.

On the other hand, I can cite instances in Munich and Salzburg, where for a Sunday high Mass, invariably the occasion for a grand concert, orchestra and all, the church is packed to the doors. But even a slight scrutiny of the congregation suffices to convince one that the majority did not come primarily to pray. And one needs only to stand at the exit when the concert is finished and listen to the chatter of the issuing crowds, to make certainty doubly sure. I have heard from a reliable source of one great city, in which many people take along their little folding stools into the cathedral of a Sunday, and actually sit down with their backs to the altar, the better to enjoy the concert taking place on the choir loft. Neither can such abuses be permitted on the plea that if these polyphonic concerts were not offered, many of the people would not come to Sunday Mass at all. First of all,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

others that come to pray in such a church, are thereby hindered from doing so, as they would wish. Then also, if for these people the Holy Mass is merely a good opportunity to hear a concert free of charge, the rector of the church might just as well go a step further, and have a nice operetta staged on the choir loft for them; perhaps still more people would come and thus "attend" Mass.

Pope Pius X of blessed memory puts it very well in his Motu Proprio: "And it is vain to hope that the blessing of heaven will descend abundantly upon us, when our homage to the Most High, instead of ascending in the odor of sweetness, puts into the Hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the Temple."

I know that it is all very well to doctrinize on paper, and that many pastors honestly wish to introduce Gregorian Chant, but that they consider the obstacles insuperable. But I am also sure that if the same amount of energy and time that is now expended on practising the polyphony were put to Gregorian Chant, marvelous results would not be too far in the offing.

Naturally, I do not for a moment believe that the Reverend Bonvin holds any brief for the many abuses of harmonized music, some of which I briefly touched upon; for his article showed that he has a genuine love for Gregorian, but is afraid that love is not shared by the majority of Catholics. Just as a side issue, however, is he quite certain he deliberated well what he was saying when he declared that music in which each note gets an equal time value cannot be rhythmical? And his "zealous *but* sincere Gregorianist"!

I hope my letter gives no offense to anybody, for naturally no offense is intended. We are all working together for the greater glory of God, but, being only human, our personal viewpoints concerning specific means to be employed to achieve that end may differ.

SACERDOS IGNOTUS.

Maria-Laach, Germany.

TO the Editor: In your issue of April 26, Father Ludwig Bonvin attempts to summarize the reasons for the "slight popularity" of Gregorian Chant. The picture he draws is indeed a doleful one, and if completely correct certainly impels us to "feel disgusted with the whole business." In fact his concluding remarks contain a broad hint that such a defeatist attitude is the only logical one to be adopted under the present condition of things. Happily, there is reason to think that he has not given us a complete picture of the situation, as always seems to happen when Gregorian Chant is approached from a purely musical or aesthetic point of view. Its essential character as prayer sung must never be lost sight of if it is to be properly rendered, properly appreciated. People who view it thus consistently and under proper direction seldom experience the difficulties so pessimistically pointed out by Father Bonvin. Perhaps somewhere in this direction lies the flaw in our Gregorian teaching and propaganda.

We have not yet reached the point where as a Catholic body we can grasp plainchant as an essential component of the liturgy of the Catholic Church, perhaps chiefly because of our admittedly weak grasp of fundamental liturgical principles and meanings. Restore and revivify the latter, and it is not unreasonable to hope that appreciation and love of Gregorian will restore itself automatically. At least it is working out this way in a few circles I have noticed; the program largely amounting to this: teach your singers (and your congregations) the liturgy first, and then the chant—it works wonders! But it must be further noted, that this "teaching" does not resolve itself into a mere classroom affair, smacking of notebooks and the ferrule. It aims much deeper than that: which may be gathered from the following significant bit of advice given to a recent gathering of Catholic choirmasters and singers, by a distinguished member of the German hierarchy: "He who does not know the liturgical life, will find no pleasure in liturgical singing. On the other hand, he who knows the liturgical life, will accept the liturgical chant as something self-evident and quite natural."

Some such principle was evidently in the mind of Archbishop Glennon of St. Louis, when in a recent pastoral letter he insisted upon devotion to prayer and the sacraments as a primary requisite in those who would join in the church's singing. . . . In the words of Father Bonvin, "the practical conclusions to be drawn from the preceding remarks and conditions . . . are plainly evident. Would that they be drawn once and for all!"

REV. W. MICHAEL DUCEY, O.S.B.

THE GERMAN CONCORDAT

Paris, France.

TO the Editor: Those readers of THE COMMONWEAL who have not forgotten the editorial on "The German Concordat" published in your issue of August 11, or who will care to go over it again, must be conscious of a singular lack of clarity in it.

The German Concordat cannot appear in its true perspective unless we do two things. In the first place, we must remember that the Nazi movement was explicitly condemned by the German hierarchy as anti-Christian in its nature. In the second place, we must ask ourselves whether Hitler was anxious to secure the Concordat in the interests of the Church or in his own interest. The sole fact that the signature of the Concordat was also the death warrant of the Center or Catholic party in Germany, makes the answer a matter of course. The editorial of August 11 dismisses the training which German Catholics owed to the Center as something similar to what a lawyer may retain, in middle age, of whatever Greek he has learned at school. This is cavalierly said. Above all it was unexpected in THE COMMONWEAL. The former attitude of the paper toward Herr Bruening and the Center was entirely different.

What can be the reason, or the logic, of such a change?

ERNEST DIMNET.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

BOOKS

A Great Historical Novel

Weeping Cross, by Henry Longan Stuart. New York: The Dial Press. $2.00.

TWO GENERATIONS ago, classics were not uncommonly made overnight. All one required was a Gladstone and a thundering *Times*, and in twenty-four hours a book could be so lodged in a nation's mind that only the long attritions of time could ever rub it out. The fame of "John Inglesant" was made in this fashion; and Henry Longan Stuart's "Weeping Cross," brimful of the stuff that classics are made of, surely deserves a place in "Everyman's Library," and surely would have had it, if, at the right moment, the drums had rolled for Stuart. But may heaven help, from that point of view, the rare and beautiful book, of a charm and value altogether special, that falls upon our day of a hundred publics.

Not that it matters, not that it would matter, since the book will always have its circle of readers, if one did not feel that the roll of drums, in Stuart's particular case, would have made a difference. Everyone who knew him knew and felt that the copious depths of his mind contained a dozen embryonic novels, one and all as good as "Weeping Cross," waiting for their occasion, waiting, in other words, on Stuart's part, for the sense that he was wanted. He was unembittered as he was unworldly, but time pressed him, and the tasks of every day, always fulfilled with an ample and humorous art, and a pen that never wrote an unlovely phrase. Indeed, he was too unworldly to make the occasion, always within his capacity to make, that good fortune would have created for him.

Along with his uncollected poems and essays, "Weeping Cross" remains, and will remain, preserved by the miracle of style. It is a major story, important as "John Inglesant" is important, or "The Scarlet Letter," because it deals with large and typical passions, and sums up the character of an epoch, and the story will hold the interest of a reader for whom the style is only antiquated. Out of date? Oh, no! Only in the fashion of those rare novels, less rare in France than among ourselves, which, by a special effort of the imagination, re-create, not in the dialogue only, the style of the period with which they deal.

This is a cumbersome device, too commonly, and usually factitious, but here, at least, borne with such an air that it completes the illusion. It is a style as natural to Stuart as the admirable modern style of his critical essays. One has only to read his poems, for example, "In Exitu," which prefaces the novel, to see that his native atmosphere was that of King Charles's day. For Stuart was himself a cavalier, even his own Fitzsimon in the novel, as the story is so much his own story, a soldier of fortune of the gallant kind whom Crashaw, Vaughan and Marvell would have understood.

VAN WYCK BROOKS.

A Great Theme

Industry and Society, by Arthur J. Todd. New York: Henry Holt and Company. $3.75.

THIS is a substantial volume on a great theme, for at the very center of all of our life, affecting our deepest interest, spiritual, moral, social and economic, is the industrial system. The author of this volume has been at close grips with all phases of the relationship of man and society to industry. He was for many years a college professor with an intense interest in the theories and facts of human progress, on which he wrote a standard work. He then became a labor manager for a large concern where his duties brought him to the focal point of the relations between employers and employees. During an intensive study trip of a year in the Orient he interviewed such leaders as Tagore and Gandhi. He has since returned to the professor's chair, continuing his social work studies and contacts.

The first four chapters of "Industry and Society" give a detailed indictment of modern industrialism; then follow three chapters on the "socio-historical" aspects of the machine age. Next comes "a view of the impact of industrialism upon the Far East." The longer section of the book is devoted to the problems of "wages, unemployment insecurity, health, and education, to discover if possible any causal connection between them and industry as such." Finally come the proposals advanced as remedies for the "alleged evils" of the industrial system.

The method followed is an attempt at objectivity. The various charges against industrialism are marshaled for the reader. He sees the Socialist, Communist, Fascist, syndicalist, capitalist and churchman array themselves and fire their verbal shafts. The work here is well done. The author ranges widely, picks judiciously, and adds keen and incisive phrases of interpretation. In fact, the panorama of human progress is spread out.

The study is given a realistic touch by the chapters on Japan, China and India, the titles of which are significant of the place of industry in those countries: "Industry Grips Japan," "Industry Lures China" and "India Grapples with Industrialism." "If you want to understand and enter into the spirit of a past historical age," the author says, "steep yourself in contemporary history in the making. Likewise, to grasp the significance of such a phenomenon as the Industrial Revolution, it would be well to plunge into the new industrial life of Japan or China or India where the transformation is just beginning to unroll itself."

The main body of the book includes a detailed examination of planned economy, "Industry and the Business Cycle." "Wages and Incomes" is a review of the actual situation. Other subjects include hours and leisure, workers, security, health, unemployment—the facts and proposed remedies, the family, modern industry and the countryside, the effect of modern industry on education and the life of the spirit. Technocracy is left out because, as the author says, the "dreadful facts luridly publicized under that striking caption have been known

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to economists and sociologists for at least a generation." Proposed remedies for the evils of industrialism are discussed, including revolution, evolution, through the labor movement, coöperation and self-government in industry, designated as "Constitutional Government," the humanizing of industry through personnel, and welfare work, social work in industry, social reform and social legislation, religion and industry and lastly, but briefly, some of the international considerations.

The author gives a brief but well-rounded chapter to the part which religion plays in humanizing the industrial order. The pronouncements of all of the leading church bodies in America are briefly summarized. The Catholic Church is represented in the symposium by the Bishop's Reconstruction Program of 1919, a document for which Dr. Todd has profound respect. A review of the new great charter of labor, the encyclical of Pius XI, would have added greatly to this section.

The book deserves a place in the library of everyone who cares about what is happening in that part of the world's life with which the hope of the future of mankind is most directly interwoven.

JOHN A. LAPP.

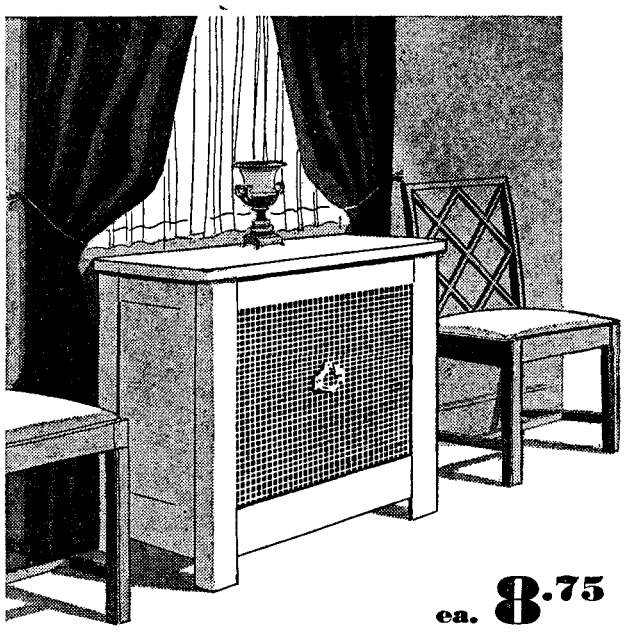
A Notable Novel

Carr, by Phyllis Bentley. New York: The Macmillan Company. $2.00.

ONLY occasionally does the device Miss Bentley employs lapse into pretentiousness. For she here writes a biography of a man who, although he is fictitious, is everywhere described as though he had really lived. Philip Carr is an ordinary man, according to his own belief. But the author, quoting Ecclesiasticus, justifies her choice of subject for, without the average man, the cities cannot be inhabited nor the state of the world maintained. Carr's history, therefore, is treated as though it had been unearthed after long and arduous research work and throughout the book this illusion is carefully nourished. Such a method adds vastly to reality, at least, and one accepts Carr with no reservations.

His life was spent in the West Riding, that manufacturing district of England which Miss Bentley so skilfully depicted in "Inheritance." There is much of "Carr" which savors of George Eliot although it is nowhere imitative. Miss Bentley indeed portrays men of flesh and blood. And, even if Catherine Ainsley bears a close resemblance to Maggie Tolliver, she is a thoroughly original creation subject to the logical changes which years and circumstances must work in her character. It is Catherine, more than Cordelia, Philip's wife, who injects drama into his life. Save for an elopement, managed with all the sweetly Victorian trepidations, there are few points of high romance in Philip's and Cordelia's very real and lasting love. To have invested their marital record with so much nobleness and devotion, laughter and sorrow, genuineness and courage, which is never sentimental nor untrue, is a distinct achievement for the author.

B. ALTMAN & CO.



ea. 8.75

Hide your radiators under these enclosures

It's the Universal Wonder Top, of 20-gauge steel with cork insulated top and concealed humidifier. Finished in wood grains, solid or two-tone colors. Any size up to 30 in. long and 30 in. high.

special prices on larger sizes also:

31 to 35 in. long	11.65
36 to 40 in. long	13.50
41 to 48 in. long	15.00
49 to 60 in. long	16.50

Housewares—Fourth Floor

A telephone call will bring one of our representatives to measure your radiators.

Fifth Ave. at 34th St. MUrray Hill 2-7000.
Also at East Orange and White Plains

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NEXT WEEK

SPAIN IN TRANSITION, by James A. Magner, is a brilliant and clear exposition of the tangled forces in the mother country that exerts a great influence on one-half of our own hemisphere. The right of people to possess and to cultivate their souls in peace without dictation by the government will again be respected in Spain, the author believes, and the separation of Church and State may eventually through arousing the people to a sense of personal, individual responsibility contribute to the advantage of the Faith . . . . CHARITY MINISTERS TO AN ERA, by John Gilland Brunini, is a review of the activities and the far-reaching decisions of the present National Conference of Catholic Charities which is the subject of our leading editorial in this issue . . . . PILGRIMAGE TO TREVES, by Ernest Dimnet, is a colorful description of a visit to the town where the Holy Tunic was exhibited this summer, of a pilgrimage in which the international solidarity of men of good-will united by their common Christianity obliterated national demarkations and cooled the political passions that turn men against men . . . . THE DOUGLASITES, by Gorham Munson, is a fascinating account of the social-minded essayists, novelists and poets who are developing around the Social Credit group and competing with the Socialists, Communists, Belloc-Chesterton Distributists, and Fascists in seeking a formula for social justice or, in other words, a better world to live in . . . . PAINTED WINDOWS, by Maurice Lavanoux, and WATER BIRDS, by James W. Lane, are articles on amenities easily enjoyed by all, art and nature.

But at no time does she neglect her plot. It is to a certain extent a fairly well worked one but it has been here given a freshness of presentation which engages absorbing interest. The conflict of personalities is never overstrained nor do the natural coincidences, that do occur so frequently in life, appear to come from the novelist's manipulation.

The reader can be grateful that the success of "Inheritance," Miss Bentley's first novel, paved the way for the publication of this, her first-written. With such a publication history, it is seldom that a writer's resuscitated work scores a hit. "Carr" should be a happy and noteworthy exception.

JOHN GILLAND BRUNINI.

Scientist and Saint

Saint Albert the Great, by Rev. Thomas M. Schwertner, O.P. Milwaukee: The Bruce Publishing Company. $3.00.

THE HONOR of being called "Saint" and "Great" has come to few men. Saint Albert, however, did not have to wait for the verdict of history to find a unique place in the world of science and philosophy, for in his lifetime he was known as the Universal Doctor. Though many centuries elapsed before he was numbered among the canonized saints of the Church, the honor, when it came (December 16, 1931), was accorded generously and abundantly. Pope Pius XI at the same time proclaimed him a Doctor of the Church.

English writers have not been generous with Albert. In fact, the same is true of writers in other lands. Even his own countrymen, the Germans, who have neglected few of the notable figures in history, have devoted little attention to this great philosopher and teacher. If he was neglected in the past, there is a certain historical justice in calling his name and achievements to the attention of the world today, for though nobody, not even Saint Francis or Dante, was more fully or completely a product of the middle ages, Albert would not be a stranger among the exponents of applied science today. Experimental science has placed the world under a heavy debt, and Albert has the distinction of being one of its founders and foremost representatives. He did not, it is true, have at his disposal the enormous apparatus of research which the modern scientist can call on, but he had the true spirit of the investigator, and as far as the circumstances of his life and surroundings permitted, he was as keen in searching for the laws and secrets of nature as any of the great scientists of modern times.

Most commentators on the life of Saint Albert dwell on his prodigious learning and his contributions to philosophy, exegesis, natural science, pedagogy and literature, but too few of them attempt to give a portrait of the man himself. It is true, "he was, at once, priest, professor, preacher, poet, and that he found time to serve as provincial, bishop, papal legate, crusader, politician, pedagogical reformer and sewer of the torn garment of Catholic social unity in Europe by advising kings, princes

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and peoples to things of peace." It is also true, to paraphrase the epitaph of another famous man, that there was no department of knowledge which he did not investigate, and nothing that he investigated that he did not illuminate; but the man, himself, saint and scholar as he was, is as well worth study as his many contributions to the thought, the ecclesiastical life, and the cause of peace and good government in the world of his time.

Two great pedagogical tendencies dominated the middle ages and these found expression in his life. There was the mystical or contemplative movement, the school of sanctity, which sought after God in the works of His creation, and which, advancing through the various degrees and stages of knowledge found its goal in learning the way of perfection. There was, also, the system of the schools, with its graduated hierarchy of the sciences and philosophy and which advanced to true wisdom under the guidance of theology, the Queen of the Sciences. It is not without significance that the same Pope who raised Saint Albert to a place among the Doctors of the Church, should have also promulgated the Constitution, "Deus Scientiarum Dominus," for the organization and the government of Catholic universities everywhere. The Church has consistently maintained its pedagogical philosophy, and in no one did the principles of Catholic higher education find fuller and more concrete expression than in this great Doctor of the Church, Saint Albert the Great.

Father Schwertner, a member of the order to which Saint Albert belonged, has in this volume written a fine piece of biography. He was careful to work within the limits imposed on him by present-day methods of historical investigation. Dealing with a subject of such magnitude and with a scholar who was preëminent in so many fields of activity, his work can hardly be looked on as more than a summary, but it has enriched English historical literature by opening up to so many readers the way to a fuller knowledge of the career of one of the dominant personalities of the middle ages.

PATRICK J. HEALY.

Brief Biographies

Gladstone, by Francis Birrell. New York: The Macmillan Company. $.75.

Sir Joshua Reynolds, by John Steegman. New York: The Macmillan Company. $.75.

Beethoven, by Alan Pryce-Jones. New York: The Macmillan Company. $.75.

George Eliot, by Anne Freemantle. New York: The Macmillan Company. $.75.

THESE four volumes continue that fine series of "Great Lives" which, when fully developed, will "include the lives of all the great men and women whose names are household words among English-speaking peoples." The latest additions are as excellently projected as their predecessors. Nor does their bracketing here in one review indicate that they all follow a formal

WEEPING CROSS

by

HENRY LONGAN STUART

With Introduction by Michael Williams

"As simple and subtle as a poem, and with the same concentrated feeling."
Peter Monro Jack in the New York Times

"Weeping Cross" was well worth reviving. As an historical reconstruction it is unusually ingenious. As a religious study it is of high merit. And while there are plenty of allegedly religious fictions scattered up and down our literature, few have the strength of this one."
C. Hartley Grattan in the New York World-Telegram

"That the story is Catholic in the truest sense is beyond questioning."
Catholic Book Club Newsletter

"It truly recalls Hawthorne as Mr. Williams remarked in his introduction. It has the flavor of the classic and the interest of the modern dramatic tale."
Providence Visitor

THE DIAL PRESS
$2.00

PRAY THE MASS!

do you pray at Mass? OR do you pray the Mass? do you merely attend? OR do you assist at Mass? do you suffer many distractions? OR do you take part in the Mass?

THE LEAFLET MISSAL is the text of the Mass in English. Each Sunday's Mass is printed on a separate Leaflet. It is mailed to you like a magazine. Anyone can use it without previous instruction. It will enable you to assist at, take part in, and understand the Mass perfectly. With it you will be saying the words of the Mass exactly at the priest reads the Missal on the Altar.

Your name and address will bring it to you for one year.

Subscribe at once.

Enclosed find one Dollar. Send the LEAFLET MISSAL to:

Street .....

Name .....

City ..... State .....

THE LEAFLET MISSAL, 244 Dayton Ave.
St. Paul, Minnesota

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE CLERGY REVIEW

is a practical constructive Magazine for the Pastoral Clergy.

THE EDITORIAL BOARD

comprises the Presidents of the English Seminaries at home and abroad under the Chairmanship of His Grace Archbishop Downey. The joint Editors are

The Rt. Rev. Bishop Myers, M.A.
The Rev. T. E. Flynn, Ph.D., M.A.

PUBLISHED ON THE FIRST OF EACH MONTH.
Annual Subscription $5.00 (12 issues postage paid)

Send a postal card for a specimen copy to:

THE MANAGER, The Universe,
1, Arundel St. Strand, London, W.C. 2.

To the Faithful of the Archdiocese of New York

A LASTING REMEMBRANCE

The Framing of Your Perpetual Membership Certificate or That of Your Dear Departed Will Be a Remembrance of Your Charity to Catholic Missions and Also of the Spiritual Benefits From the Masses, Prayers, and Good Works of Over 65,000 Missionaries.

Perpetual Membership $40.00
Framing 1.00

We Also Remind You to Mention Our Charity in Your Will

The SOCIETY For the PROPAGATION of the FAITH
462 Madison Ave., N. Y. City (Cor. E. 51st St.)
Phone—PLaza 3-4476
Rt. Rev. John J. Dunn, D.D., V.G., Chairman — Rev. Thomas J. McDonnell, Director

ORATE FRATRES

A REVIEW DEVOTED TO THE LITURGICAL APOSTOLATE

Endeavors to promote an intelligent and spiritually fruitful participation in the liturgy of the Church. It is a response to the "most ardent desire to see the true Christian spirit flourish in every respect and be preserved by the faithful," as expressed by Pope Pius X in his *Motu Proprio* of November 22, 1903—a spirit acquired "from its foremost and indispensable source, the most holy mysteries and the public and solemn prayer of the Church."
ORATE FRATRES appears twelve times during the Church Year. Vol. VIII begins with the First Sunday of Advent. Each issue forty-eight pages. Two dollars per year in the United States. Limited trial offer, six issues for seventy-five cents.

OFFERAMUS A BOOK FOR MASS. Contains the Ordinary of the Mass in English and Latin and explanations of the parts of the Mass. Properly marked for group recitation. A means to introduce the Missal. Twelve cents per copy; discount in lots.

POPULAR LITURGICAL LIBRARY

of books, brochures, pamphlets and booklets. Send for free explanatory booklet.

THE LITURGICAL PRESS

St. John's Abbey Collegeville, Minnesota

pattern. Each receives individual treatment and presentation by authors best equipped to write on the subject, for the books, biographies in semi-camera, are designed to reveal character in true perspective.

Of the four reviewed here, that of Gladstone is the least successful. This is unquestionably due to the complexities of an English political era which, because of lack of space, Mr. Birrell was forced to indicate more than describe. Yet through events, which the average reader will only dimly understand, the stateman's character does emerge very clearly.

Mr. Steegman's achievement is particualrly praiseworthy. Sir Joshua Reynolds deliberately led a life which, however satisfactory and right it was for him, does not lend itself to interesting narration. Yet this biography is provocatively written without any sacrifice of that flavor of equanimity, dignity and mellowness which the famous English painter made so essentially his.

It is curious that Mr. Pryce-Jones should give us the history of Beethoven and then conclude with an *ipse dixit* that this and all other biographies of the composer are "wholly unimportant." The writer does not underrate his work but explains that "only that part of the life of Beethoven which can be heard in the concert-room is important, and properly to appreciate it is to forget, as far as possible, those occurrences and opinions which helped to create it." Some quarrel may be picked with a condescension which accepts a man's art but refuses to accept its creator. In any event, it can be noted that Mr. Pryce-Jones, somewhat like a schoolboy forced into producing a theme, has accomplished a workman-like if not remotely sympathetic portrait.

There were many anomalies in the character of George Eliot and they must be explained and reconciled before one can understand her. Above all, her novels must be appraised in the light of her life. Miss Freemantle makes this abundantly clear. She relates Maggie Tolliver to Mary Ann Evans, as others before have done, but with neat precision extends this comparison of the novelist with her characters. Such is a highly satisfactory and illuminating biographical method for this particular subject. Miss Freemantle's "George Eliot" will doubtless be one of the high points of the "Great Lives" series.

T.C.

Education in Russia

Youth in Soviet Russia, by Klaus Mehnert. New York: Harcourt, Brace and Company. $2.00.

THE WRITER'S youth explains some of his points of view, which are the product of the new youthful psychology and which no mature person could share. Nevertheless, Mr. Mehnert's work is interesting and has merit. That he looks at everything from an exclusively German standpoint he admits quite frankly.

The story is told with sympathy for the experiment which the Russian nation is undergoing. If all that Mr. Mehnert has to say concerning the intellectual and moral development of the Russian young generation is true,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and if the evolution which is taking place in their psychology is what he would like us to believe, then there is no doubt that it tends to better things. But that this progress, which one feels must exist, after reading certain chapters of his book, is as rapid as he says I am inclined to doubt.

The book contains some startling statements about the feelings of Russian youth in the presence of the immense changes which have taken place in his country. "The world for him," Mr. Mehnert tells us, "was a simple matter. He believed that the world revolution would come anyhow, day after tomorrow, if not tomorrow. He did not worry himself; he knew no problems and kept no diary. He took everything that happened round him as a matter of course, and for him the period before the Revolution was a legend like the Old Testament, and Nicholas II was as much to him as King Nebuchadnezzar—there was nothing that had not happened in this world. . . . He renounced God, the good, bearded God with Whom he had spent the first fourteen years of his life, easily and without any shattering of soul. There was nothing special in that. He simply decided that there was no God. 'He is not there,' he said, in the way one speaks of someone who has left the room. Life for him was naked, laid bare to the last root, and seemed extraordinarily plain and simple."

This may lead one much further than the author seems to suspect. But with it all, this book ought to be read with attention. Some of its chapters, like those on morality and culture, literature, and the collectivized village, are extraordinary in all that they say, and still more in what they hint at and do not tell. For instance, what is one to think of the enthusiasm for Bolshevism and its system of government, which he has been repeatedly told the peasants profess, when he reads in Mr. Mehnert's book the remark made to the author by one of these peasants, an old one it is true: "I have known two great misfortunes, my son; one was when the Czar freed the peasants, the other when the Bolsheviks invented the *kolkhos*"?

The conclusion of this book is like that of Dr. Dillon's "Russia, Yesterday and Today," namely, that Russia is proceeding along a course which will lead to final victory and to the world revolution. But I cannot agree; there is far greater chance that, owing to the cruelties and exaggerations of Bolshevism, something else will be substituted. We may drift toward a world-wide experiment like that which America is undergoing just now, under the guidance of President Roosevelt. That some change in the general construction of society is bound to take place cannot be doubted. But I fail to see why this change cannot be the consolidation of moral and religious principles in the whole world, together with the determination to do away with the terrible contrasts now existing between wealth on one side and abject poverty on the other, rather than the negation of every power for good, and the rejection of one's faith in God, in favor of an omnipotent and not kind state.

CATHERINE RADZIWILL.

CANTERBURY SCHOOL
A Leading New England Preparatory School Conducted by Catholic Laymen
The Most Reverend Bishop of Hartford, Patron. Six Years' Course. College Board Examinations. Complete Modern Equipment. Nineteenth Year. Eighty miles from New York. Address: Nelson Hume, Ph.D., Headmaster.
NEW MILFORD, CONNECTICUT

College of
St. Elizabeth
A Catholic college for women, fully accredited, offering A.B. and B.S. degrees. Courses in teacher training and home economics. Beautiful 400 acre campus, one hour from New York. Attractive modern residence halls. All indoor and outdoor sports and social activities. For catalog and view book, write Dean, 11 Convent Station, N. J.

The new safe-deposit facilities at both our Chambers Street and Uptown offices afford the most modern protection for your valuable papers.
This makes one more service added to our other conveniences, such as foreign drafts, travelers' checks, and a bureau for advice on investments.
EMIGRANT
INDUSTRIAL SAVINGS BANK
Resources over $458,000,000
UPTOWN OFFICE
5 East 42nd Street
DOWNTOWN OFFICE
51 Chambers Street, at City Hall

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

GOOD COUNSEL COLLEGE
White Plains, N. Y.
A Catholic College for Women
Registered by the University of the State of New York. Membership in leading Educational Associations.
Bachelor of Arts. Bachelor of Science.
Pedagogy. Secretarial Course.
Beautiful location. Forty minutes from New York.
Extensive campus. Athletic Field.

COLLEGE OF SAINT TERESA
WINONA, MINNESOTA
For the Higher Education of Catholic Women
Registered for Teacher's License by the New York Board of Regents. Accredited by the Association of American Universities. Holds membership in the North Central Association of Colleges.
Confers the degrees of Bachelor of Arts, Bachelor of Science, and Bachelor of Science in Nursing. Trains High School Teachers; trains Vocational Specialists.
Attendance Exclusively Collegiate
Address: THE SECRETARY, Box K

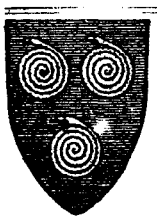
STELLA MARIS REST HOUSE, Newport, R. I.
For women, convalescents and others desiring restful conditions. Overlooking Narragansett Bay. Spacious and comfortable; excellent table. Accommodations limited. Reasonable charges.
Address: Sisters of the Holy Ghost. Tel. Newport 1000

TRINITY COLLEGE
WASHINGTON, D. C.
An Institution for the Higher Education of Women
Conducted by the Sisters of Notre Dame of Namur. Accredited by the Association of American Universities. Graduates eligible for membership in American Association of University Women.
For particulars, address
THE REGISTRAR OF THE COLLEGE

College of Notre Dame of Maryland
Charles Street Avenue, Baltimore, Md.
A Catholic Institute for the Higher Education of Women
Affiliated with the Catholic University of America.
Registered by University of the State of New York and by the Maryland State Board of Education. Accredited by the Association of Colleges and Secondary Schools of the Middle States and Maryland, Member of the America Council of Education. Courses leading to the Degree of Bachelor of Arts. Address Registrar.
NOTRE DAME PREPARATORY SCHOOL
Resident and Day Pupils *Address Secretary*

ROSEMONT COLLEGE
Rosemont, Pa.
Conducted by the Religious of the Society of the Holy Child Jesus. A College for Catholic Women. Incorporated under the laws of the State of Pennsylvania with power to confer Degrees in Arts, Sciences and Letters. For resident and non-resident students. Situated eleven miles from Philadelphia on the Main Line of the P. R. R.
Address Registrar

ACADEMY OF ST. JOSEPH
IN-THE-PINES
Brentwood, New York
Boarding School for Young Ladies
(Preparatory Collegiate)
Affiliated with the State University
Complete Courses in Art, Vocal and Instrumental Music
Extensive Grounds, Large Campus, Athletics, Horseback Riding
ADDRESS: MOTHER SUPERIOR

St. Hilda Guild, Inc.

Church Vestments, Altar Linen
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches
Old Embroidery Transferred
131 EAST 47th STREET NEW YORK
ELdorado 5-1058

Briefer Mention

Frederick Ozanam, by Rev. H. L. Hughes. St. Louis: B. Herder Book Company. $1.25.

IN AN age of persecution of the Church, of cynical pride, uncharity and unbelief, Ozanam gathered his friends about him and went to the poor. Today more than a hundred thousand men, in over seven thousand different centers of activity, follow his example. Generously he proclaimed that the spiritual elevation which he enjoyed from his work was greater than the good he was able to do for those in need; nevertheless the good was done, immediately, realistically, without recriminating others for the existence of unfortunates unable to help themselves and without foolish waiting for the dawn of some automatic social utopia. This little book of 190 pages, of handy pocket size, is an admirable brief simple life of Ozanam. It should have large sales this year, which is the centenary of the Society of St. Vincent de Paul, and be an inspiration and a joy to every reader.

St. Thérèse Returns, by Albert H. Dolan, O. Carm. Chicago: The Carmelite Press. $.75.

A BOOK on Catholic apologetics placed under the patronage of the Little Flower has a singular appositeness today. For in her promise to strengthen those tempted against faith, she signified her lasting determination to war against modern disbelief. Father Dolan has written both a fine exposition of the fundamentals of the Catholic creed and a counter-attack against its enemies. The result is a book which one would unhesitatingly give to a non-Catholic. Yet its value to the Catholic himself cannot be overestimated. A review in such a straightforward, easily comprehensible style of essential Catholicism is always highly profitable. Old arguments here receive new force through Father Dolan's cogent and compelling presentation; his introduction of Saint Thérèse into the arena of religious controversy is arrestingly new.

CONTRIBUTORS

Rt. Rev. Mgr. John A. Ryan is professor of moral theology and industrial ethics in the Catholic University of America, and director of the Social Action Department of the National Catholic Welfare Conference. He is the author of "A Living Wage" and "Social Reconstruction."

Sandra Wood is a New Jersey poet.

Charles J. Dutton is the author of "The Samaritans of Molokai."

Leonid I. Strakhovsky is associate professor of modern European history at the School of Foreign Service, Georgetown University, and a writer on contemporary events.

Rev. Paul Bussard, an assistant at the Cathedral of St. Paul, Minn., is one of the editors of the "Leaflet Missal."

Sister M. Madeleva, C.S.C., is a poet and critic and the author of "Knights-Errant" and "Penelope, and Other Poems."

Van Wyck Brooks is the author of many books, of which the latest is "Emerson, a Portrait."

John A. Lapp is the dean of the School of Social Service of Marquette University and the author of "Our America" and many other books.

John Gilland Brunini, poet and critic, contributes articles to current periodicals and is the author of "The Mysteries of the Rosary."

Rev. Patrick J. Healy is dean of the faculty of theology in the Catholic University of America. He is the author of "The Valerian Persecution" and "Historical Christianity and the Social Question."

Princess Catherine Radziwill of Russia is an author and lecturer, whose latest book is her autobiography, "It Really Happened."

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED